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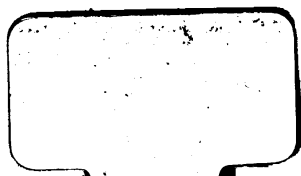


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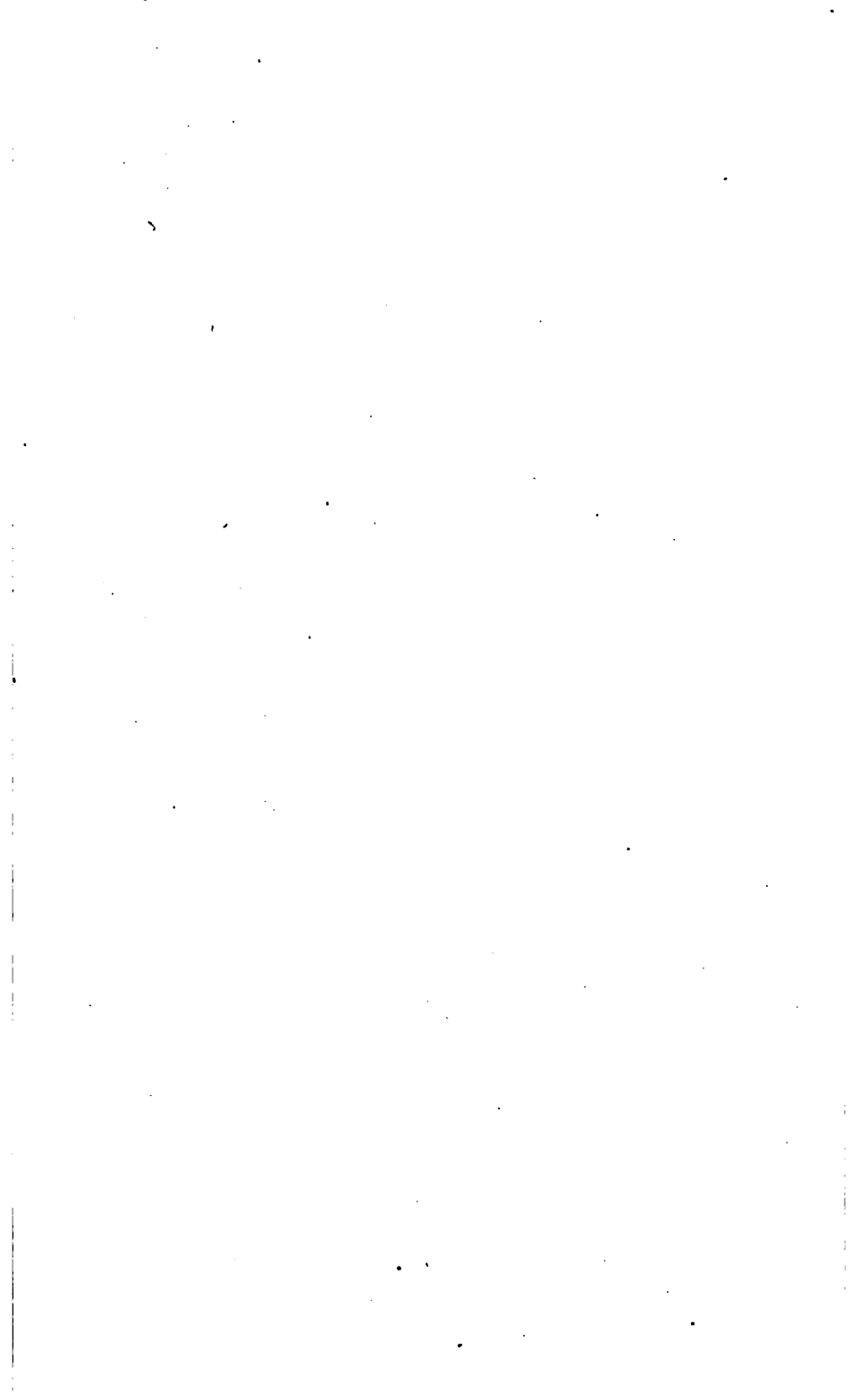


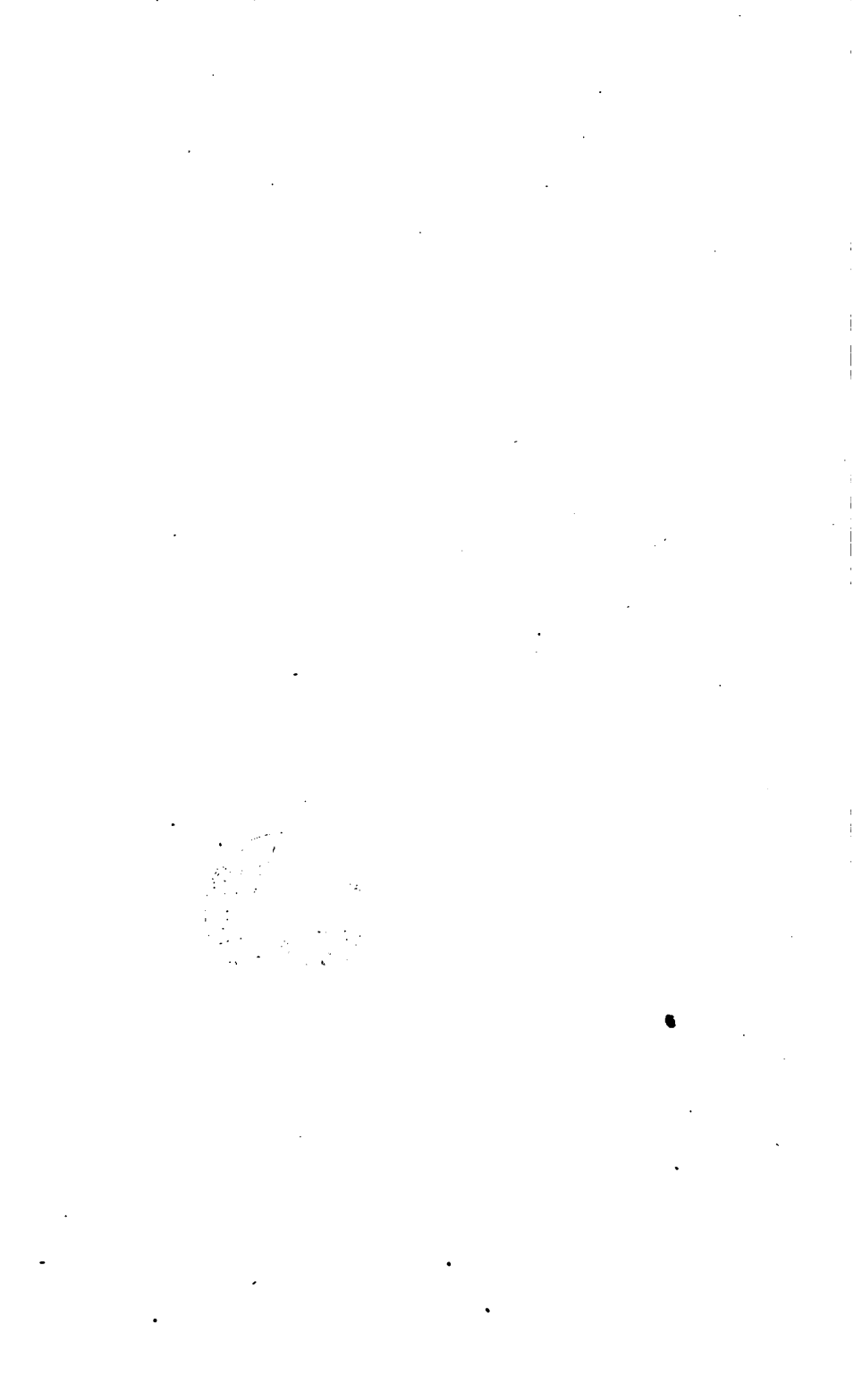


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AMBASSADOR

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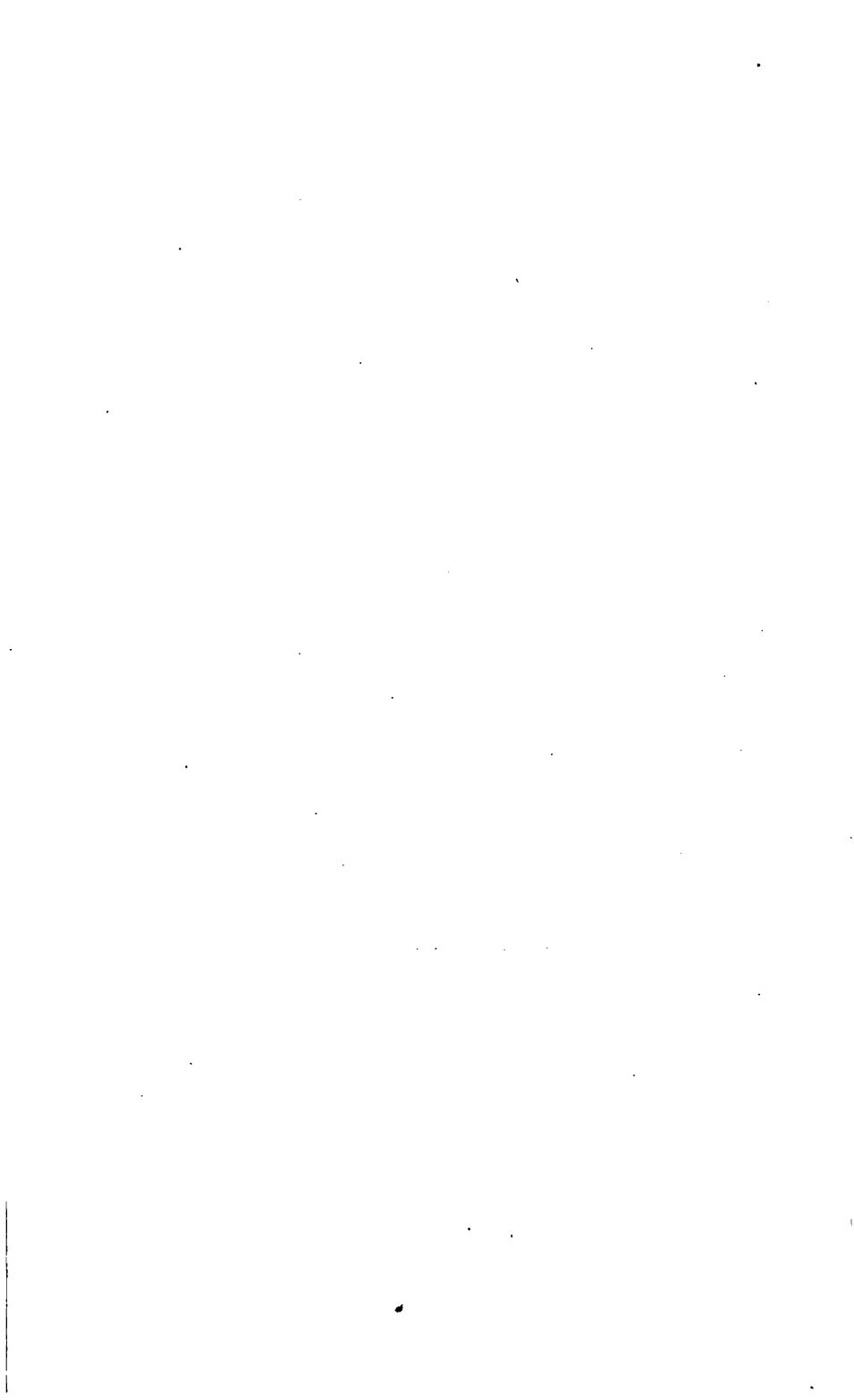
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CONTENTS.

The "Argument, <i>A Priori</i> ," Defended by its Author	1
Elementary Theology, No. IX.	5
Popular Preaching	...	...	21
Secularism, from the Old Testament stand-point	...	...	26
The Book of Job	...	...	37
John Bright ; his Position and Speeches	...	...	42
Anti-Christian Philosophy of the Nineteenth Century	...	...	64
Imagination	...	...	77
Washington	...	...	87
An Estimate of Neander and Niebuhr	...	...	92
Abraham Lincoln.—No. 2.	...	...	97
The Influence of Christian Character	...	...	115
Family Religion ; or, Home Piety	...	...	121
The True Theory of Justification	...	...	127
Words and Places	...	...	137
Dr. Newman	...	...	144
An Intermediate State	...	...	159
The Unity of God	...	...	168
Free Churches	...	...	174
Representative Theologians of the Age	...	...	193
Modern Heresies	...	...	213
Expository Preaching	...	...	228
State Churches	...	...	238
Fear : its Place and Power in Conversion	...	...	249
Germ Life, and the Resurrection of the Human Body	...	...	257
Clement of Rome	...	...	265
The Argument— <i>A Posteriori</i>	...	...	281
Dr. Vaughan as an Orator	...	...	286
Justification	...	...	289
Is there an Intermediate State ?	...	...	297
Boswell and Johnson	...	...	308
The <i>A Priori</i> Argument : an Exposition and Defence	...	...	327
The Argument <i>A Posteriori</i>	...	...	340
A Chapter in the History of the English Bible	...	...	345
Rationalism among the Working Classes	...	...	358
Life of St. Patrick	...	...	369
Brief Notices of Books	...	...	94, 191, 379



THE
CHRISTIAN AMBASSADOR.

ART. I.—THE “ARGUMENT, *A PRIORI*,” DEFENDED BY
ITS AUTHOR.

To the Editor of THE CHRISTIAN AMBASSADOR.

SIR,—Your periodical for August last has been brought under my notice, as containing a review of my work on the “Necessary Existence of God,” under the more general heading of “The *a priori* Argument for the Existence of God.”

As the criticism in question is most decidedly unfavourable to the claims of the work reviewed, I, the author, do, as a matter of course, protest against the soundness of the criticism.

At my outset, I frankly declare that, to me, it is painfully evident the critic had not at all understood the demonstration upon which he sat in judgment. I shall adduce only one instance to illustrate my position; but the single instance will amply suffice. Nothing, then, can more clearly evidence the fact of the critic's non-comprehension of the demonstration than an illustration which occurs in the second* of the nine pages of which his tirade, or rodomontade, consists. In the page in question the passage quoted below is to be met: the sentences, however, we must preface by an observation. The “Argument, *a priori*,” or, in other words, the demonstration itself, begins with page 83 of my volume; while with page 75 begins a distinct tractate, entitled, “Necessary Existence implies Infinite Extension,” the relation of which to the “Argument” itself is, in the *General Preface*, clearly exhibited in this way:

“*Thirdly*, the reader is shown the connection betwixt necessary existence and infinite extension; in order that an argument which makes infinite extension an attribute of the Being it seeks to reach, may be viewed with a favourable eye by all those who admit the existence of a necessary Being, the Intelligent Author of the universe. Infinite extension—a necessarily existing Mind—the cause of all the things of

* *Christian Ambassador*, page 206.

2 The "Argument, A Priori," Defended by its Author.

nature: if these are inseparably related, he who allows the one, cannot reject the other. In short, the third work is a sort of *argumentum ad hominem*, to be used with the generality of Theists.

"It is obvious, that none of the three treatises already referred to, can be considered as adapted to the case of Atheists, as Atheists.

"In the fourth place, 'The Argument, a priori, for the Being and Attributes of a Great First Cause,' comes in sight.

"And, fifthly and lastly, in the 'Examination' of *Antitheos* there is a defence, against the assaults of the chosen champion of Atheism, of one of the two precisely similarly situated foundations of the 'Argument.' " * * *

"It need hardly be said that those two productions, the 'Argument,' to wit, and the 'Examination,' are to be held as especially intended for Atheists. Without doubt, some classes of Theists might read the works with profit to themselves, were the truths insisted on to be sufficiently pondered, and duly digested. Nevertheless, the works are adapted and addressed to Atheists, primarily."

Such is the relation of the two works to each other. The one is an *argumentum ad hominem*, addressed to THEISTS; the other is a demonstration, depending on no postulates, but self-evident premises, and is addressed to ATHEISTS. And the palpable paralogism of the critic in question lies in his bringing together those two distinct pieces, as if the one were a portion of the other—although they are written from such opposing stand-points;—bringing them together, I say, in a pell-mell, topsy-turvy fashion, from which nothing but the direst confusion could result. The paragraph in the review by this ill-judging critic, in which he amalgamates things so distinctly disagreeing, contains these words:—

"That there is 'Infinity of Extension,' that there is 'Infinity of Duration;'" these are all that Mr. Gillespie asks us to grant; and by these he will prove his point. The next thing is the question supposed, and a proposition based upon that supposition. 'SUPPOSING that there is a necessarily existing Substance, the intelligent cause of all things, it may be easily shown, that that Substance is infinitely extended.'† This may be easily shown. And, certainly, if we take Mr. Gillespie's *showing* for genuine, there is nothing easier in the world; for all he does is to state three hypotheses upon this point, and then to decide at a word, upon his own *ipse dixit*, that the third is the only rational one.‡ The process has certainly the merit of brevity. 'For,' he says, 'there are but three hypotheses which can possibly be framed in reference to the extension of the necessarily existing Substance. The first is: That that Substance is of *no extension* whatever. The second: That that Substance is of *finite extension* only. The third: That that Substance is *infinitely extended*. And as these hypotheses are all that can be made upon the subject, therefore, one of them must be true.'§ The first hypothesis he pronounces absurd, the second untenable, and hence, with his usual simplicity of reasoning, 'The third hypothesis must be true.' "

Thus the "Argument" itself, and a treatise which has nothing to do with it, are mingled together. They are mingled together, although the one starts from a hypothesis, and is addressed to *Theists*, and the other is a pure demonstration, addressed to *Atheists*! Such, then, is a specimen of this critic's treatment of his subject, and what could be expected from a writer so ill-prepared and ill-qualified for his undertaking?

* Taken from the "Argument." † Taken from the *other* treatise. § *Ibid*.

‡ No intelligent reader of the tractate will agree with the reviewer. In place of deciding upon the principle of *ego dico*, the most forcible reasons are given for rejecting the first two hypotheses, and holding by the last hypothesis of the three.

But I have done with the criticism itself, which, indeed, is little worth the labour of a deliberate notice; and, in the remainder of this article, I shall have to do, not with the criticism, but with the critic.

Our critic makes profession of Theism, nay, an exalted Theism, which can look down upon the *grave errors* of "even able and cultivated minds."* The reviewer, I say, is a Theist, and as such he writes. Nor is there a word in his article to make us think that he dreams of departing from the ordinary doctrines of Theism, with regard to the great Attributes of the Supreme Being. For instance, he lays no claim to novelty on the subject of the Infinity, or Immensity, or Eternity of God. Now, the concession of these attributes is all that I require to be postulated in order to overturn the ground of everything which our critic has advanced, or could advance, against *a priori* argumentation in general, and my demonstration in particular.

God is of immensity. So allows my critic. Well, what is this but saying, in other words, that God is infinitely extended, or, is the substratum of infinite extension? No other meaning can righteously be put upon the words, and this feeble critic is challenged to object to this, if he can, by shewing how a Being of immensity differs from a Being infinitely extended.

In the same way, God is eternal. So the critic admits. Well, to say God is eternal, is all one with saying that He is of infinity of duration, or, is the substratum of eternity, or infinite duration. Let the critic show, if he be able, the difference between a God eternal, and a God the substratum of infinity of duration.

In the language of Inspiration: "*The heaven of heavens cannot contain Him;*" and He it is "*whose name is Holy,*" "*that inhabiteth eternity.*"

To pass to the next step in my progress, in company with this dim-sighted reasoner. As among the attributes of God, which are to be certainly granted, are, without doubt, immensity and eternity; so, as no man can perceive God but by his attributes, we must be able to arrive at and recognize the two foundation-attributes in question. This is saying not much more or less than that the two pillars of my "*argument a priori,*" Infinity of Extension, and Infinity of Duration (or Immensity and Eternity), are indeed the two starting-points of the demonstration. Or in the words of my critic:—

"A few words on the famous postulates, 'Infinity of Extension,' 'Infinity of Duration;' for here is the foundation, these are the premises. That there is 'Infinity of Extension,' that there is 'Infinity of Duration;' these are all that Mr. Gillespie asks us to grant; and by these he will prove his point."†

Will my reviewer contend, in the face of Christendom—I mean,

* Page 213.

† Page 206.

4 The "Argument, *A Priori*," Defended by its Author.

of course, *his* little Christendom—that from Immensity and Eternity, separately or conjointly, nothing at all follows—no legitimate conclusion can be arrived at? He surely will not do so, and yet he has, in point of fact, virtually done so in his article under notice. Indeed, the whole of the article may be summed up in two positions: *First*, Immensity and Eternity are the starting-points of the demonstration; and, *secondly*, the demonstration is objected to *because* these are the starting-points. The demonstration is objected to because it demands no other postulates than two of the most certain of the Attributes of God, laid down as ultimate facts, in a form incapable of denial. A nice ground of objection for a declared Theist!

The critic admits, yea, contends, that my *factor* is of "vast importance;"* that I cannot be charged "with carelessness, want of thought, or inability;" that, on the contrary, I have "a well-stored mind," and "a powerful intellect;" and that I have employed "a decidedly logical manner of treatment."† And yet, what is the result of all those qualifications, directed to a good end? "Of all the arguments" this is "the weakest, the most futile;"‡ and the greatest surprise is expressed that "OTHERS" should set up this "argument, *a priori*," as superior to the common "argument, *a posteriori*."§ And, in his concluding paragraph, our critic finds consolation in the reflection that he has made it *fully evident* "how futile is this celebrated argument."

The antecedent and the consequent, the premises and the conclusion, seem ill-assorted, and look as if ready to fly asunder, rather than be able to dwell together in harmony. However, the author of the article has his solution of the marvel ready. He finds the dissonance, the disagreement of premises and conclusion, to arise from an old-established source of calamity. "Man is proud, and erratic reason will attempt impossibilities."

"Man, a finite, a small finite, comparatively a monad, attempting to prove, not what he has seen, felt, and heard—not what is, but *what must be*"||—to wit, to himself, to his own mind or consciousness: in this region of metaphysical theology, as well as in that region (in which there are no disputers) where a whole is, of necessity, greater than any one of its parts, and where two and two are, necessarily, equivalents of four. In fine, we are arrived at the convenient point where we can pursue the old method of casting the blame upon nature, or the constitution of our faculties in special. 'Tis an old way of objecting to Philosophy that it is inimical to Revelation; a proceeding next door to the procedure of him who, with our critic, lays the blame of the failure of this "Argument, *a priori*," upon the puny nature of man, who is a

* Page 205.

† *Ibid.*

‡ *Ibid.*

§ *Ibid.*

|| Page 213.

finite of six feet by two, and who, with his *gowpen* of pulp at the top of his vertebral column, should not presume to invade "every secret of the universe"—the presumption of daring to do so seeming to be "beyond the pretensions of any mortal, unless he be demented."† Now we have it at last, and it is curious the solution was not hit on before. The short and the long is, the author of the "*Argument, a priori*," is labouring under *dementia*, a mild and medical euphemism for the more ugly-looking and vulgar "madness"—and thus there is an end of the whole affair.

Edinburgh.

WILLIAM GILLESPIE.



ART. II.—ELEMENTARY THEOLOGY.

No. IX.

THE TRINITY.

THE faith of Christendom embraces as an article of primary importance and value the doctrine of the Trinity. Councils have been convened to distinctly formulate it, and give it the sanction and authority of the assembled wisdom and piety of the church. Men who have refused to accept this doctrine have been expelled from christian fellowship and classed among the foes of the christian faith. In almost every conceivable way the importance of this doctrine has been affirmed and defended; and though in its defence there may have frequently been a manifest want of charity; and though many of the measures adopted—however excusable in part upon the ground of time and circumstance—cannot be fully justified, yet it does not appear that the importance of the dogma has been overrated. The views entertained throughout the whole circle of christian belief are complexioned by the acceptance, modification, or denial of this doctrine. Its position in the system of christian truth is fundamental, and as men are denominated Trinitarian or anti-Trinitarian, their views of the person and work of Christ, the person and work of the Holy Ghost, the nature and operation of evil, the relations of man to

* Page 213.

† *Ibid.*

God, and the results and issues of human life, are determined. As the acceptance or rejection of the doctrine of intuitive or necessary truth determines the character of all psychological inquiry, so the acceptance or rejection of the doctrine of the Trinity determines the character of all religious belief. Need we be surprised then to find that upon this fundamental ground there has been waged a fierce and bitter controversy, and that men have frequently been led to introduce an authority, and adopt measures which, having no real connection with the controversy, were utterly incompetent to give a decision or develop satisfactory results. Let not the faults and imperfections of the past prejudice investigation now, or lead us to overlook the primary importance of the contested dogma. There ought to be a careful distinction made between the truth and importance of a dogma, in relation to the essential character and integrity of a system of belief, and any measures that may be adopted in its establishment or defence. The former may be all that is affirmed, while the propriety of the latter may be very questionable. But this employment of imprudent or injudicious measures ought not so to prejudice the mind as to prevent it duly estimating the truth and importance of affirmed doctrine. A similar consideration may be advanced in reference to imperfect and inconclusive argument. For, not only do men allow themselves to be prejudicially influenced by the ecclesiastical action which may be taken in maintaining or defending any dogma, but they are apt also to seize with evident satisfaction upon any imperfect and inconclusive argument which may be advanced in its support, overlooking arguments valid and strong, in fact, dealing with the subject as if the inconclusive reasoning they repudiate were all that could be advanced. It may be justifiable enough to expose the weak places in an adversary's defences, but after all we may be no nearer demolishing the real strength of his position. A besieging army may capture a fortress by taking advantage of some weak place, and the defenders may be completely at its mercy; but dogmas cannot be vanquished in this way; neither can we by any such method overturn and demolish systems of belief. The security and strength of a fortress are measured by its weakest part; but the strength and stability of a system of belief are measured by the strongest reasons and arguments that can be advanced in its support. It is little use meddling with the weak and imperfect reasons by which any system of belief is supported; this is labour lost; we must grapple with the most potent arguments, these overturned, the position is destroyed, and all weak and paltry argumentation will be swept away in the general rout. And yet it is not uncommon for disputants to be jubilant over a paltry success, which, after all, constitutes no positive advantage; an insignificant outwork may have been disposed of, but the success, such as it is, may only

serve to reveal the real strength of the position attacked. The doctrine of the Trinity has suffered from both these causes. The ecclesiastical action of its defenders has occasioned prejudice, and imperfect reasoning, advanced in its support, has led many to conclude the doctrine absurd and irrational. We propose in this essay to state the doctrine as contained in the faith of the church; to indicate the principal lines of argument adopted in its maintenance and defence; and also to enumerate the principal forms of anti-Trinitarian belief.

In the unity of the Godhead there subsists a threefold distinction, expressed by the names Father, Son, and Holy Ghost; numerically one, for there is none other God beside Him, and metaphysically one, for he is without parts and passions; there is, nevertheless, revealed in Scripture, as comprehended in the simple and undivided essence of Deity, a trinal distinction. This distinction must not be resolved into a difference of attribute or determination, for all the attributes of the Godhead are affirmed of Father, Son, and Spirit respectively; neither must it be resolved into an official or relative distinction, for the persons subsisting in the Godhead are revealed as co-existent, co-equal, and co-eternal. Concerning the mode of this distinction we affirm nothing, it is the revealed fact we postulate. Reasoning about the mode has frequently contributed to obscure the fact. That a thing *is* may be apprehensible when the *mode* of its subsistence cannot be comprehended. These two points are plainly different, and we may know the former even though entirely ignorant of the latter. This consideration exposes the irrelevancy of most of the objections taken to the doctrine of the Trinity. These objections mostly refer to the mode concerning which nothing is affirmed, and have no reference to the revealed fact, which is all that is postulated. This is the case in reference to all objections based upon the terms employed in expressing the revealed fact of trinal distinction. The distinctions are denominated personal, and it is affirmed that in the unity of the Divine essence there subsists three persons; but the term person does not indicate the nature or mode of the distinction, it merely expresses the fact, and perhaps it is as suitable for this purpose as any other term we can employ. And yet it is frequently referred to in controversy as if it were intended to accurately express the mode in which the threefold distinction subsists in the Godhead. Now we have reason to complain when the term is made to include what no Trinitarian comprehends under it when it is used to express the fact of trinal distinction. Human personalities are numerically distinct, but no such numerical distinction is meant when the persons in the Godhead are spoken of: and to reason as if the term in the one usage meant exactly what it denotes in the other, so that the doctrine of the Trinity is made tritheistic, violates every

canon of valid and legitimate argument. A change of term would secure no advantage, for whatever form of expression might be employed, it would labour under the same obscurity, and be liable to the same sophistical misuse. We do not need any other term, all we require is to recognise in all argumentation that this term, person, merely expresses the fact of distinction, but denotes nothing respecting its nature or mode. The objection that the doctrine of the Trinity is contrary to reason, proceeds upon a similar misunderstanding or misinterpretation. It is frequently asked how one can be three, and three one; as if it were affirmed that the persons in the Godhead were one and three in precisely the same sense; for it is only when one is affirmed to be three, and three one in the same sense, that reason is violated, and that there is palpable contradiction. But, now, what is contained in the doctrine of the Trinity? It is affirmed that God is one in essence, and that in this unity of essence there subsists a trinal distinction. It is not affirmed that he is one in the same sense in which he is trinally distinct; nor that he is trinally distinct in the same sense in which he is one: in fact there is nothing affirmed as to the nature or mode of subsistence; hence the objection is irrelevant, for it proceeds upon the assumption that Deity is affirmed to be one and trinally distinct in the same sense, which is not the case. Its irrelevancy is further evident from the consideration that whatever is contradictory to reason must be so within reason's own province. The incomprehensible, that which transcends reason, cannot be affirmed contradictory to it; its incomprehensibility renders it impossible to prove that it is contrary to reason. It may be so, but it cannot be shown to be so, for in order to show it to be so there must be an adequate notion of it, in fact, it must cease to be incomprehensible. But the mode of the Divine subsistence, either in its unity or its trinal distinction, is beyond human comprehension; and as the doctrine of the Triune Deity, contained in the faith of the Christian Church, comprehends no affirmation respecting the nature or mode of either the Unity or Trinity it cannot be stated as contrary to reason. We may ask, what is it that is contrary to reason? and the answer must come in one of two forms: first, either a statement of what the Church never taught; or second, an admission of ignorance, a concession that the whole question lies above the plane of human reason.

In all our inquiry concerning theologic doctrine it is necessary that we apprehend the province within which our inquiry may be prosecuted, and the character of the result which our investigation may be expected to yield. Deity in his mode of existence is not in any sense a legitimate subject of human thought and enquiry. Man is not required to comprehend *how* God exists, but to believe *that* he exists. This distinction between fact and mode has been

considerably overlooked in theologic controversies. Anti-Trinitarians have unceasingly demanded to know how there can be trinity in unity. They demand that this doctrine be reduced to the level of human reason; that the Divine existence be made intelligible in mode as well as in fact. Now this is demanding what is impossible. Deity must either be undeified or man must be deified before such a result can be reached; for so long as Deity remains Deity and humanity remains humanity, they are separated from each other by the whole distance between finite and infinite; and to demand that the mode of the higher be made comprehensible to the lower, is to demand either that the higher be reduced to the level of the lower, or the lower raised to the plane of the higher; in the one case eliminating the infinite from the category of being, and in the other case the finite: by one result abolishing the infinite, and thus destroying the object of inquiry, or by the other result abolishing the finite, and thus destroying the inquirer; feats these in intellectual gymnastics that we have not the remotest desire to perform. But now does the simple unity under which most anti-Trinitarians formulate the facts of the Divine existence render that existence any more comprehensible in its mode than the trinitarian formula. We think not. The subsistence of Deity, as simple unity, is as incomprehensible as the trinity in unity. By discarding the latter and adopting the former we do not approach one whit nearer comprehensibility. We can as easily comprehend the Divine existence under the one formula as the other, the truth of the case being that we can comprehend it under neither. But it is satisfactory to know that the boasted comprehensibleness of Unitarian doctrine is but a fiction with which men have deluded themselves, for when we place it alongside Trinitarianism and carefully estimate it, with a view to ascertain the progress made in passing from the one to the other, the result proves to be simply nothing, for we can no more comprehend Deity under the formula of unity than we can under the formula of trinity-in-unity; neither are we any nearer a comprehension of Deity under the one formula than the other. It is obvious then that the mode—the *how* of Divine existence, which fills so large a space in controversies concerning the doctrine of Triune Deity—really lies beyond the province of inquiry; for however the formula of theologic doctrine be altered out of deference to human reason not one step in advance towards comprehension is realised. It is the fact which men are required to believe, and to believe because it is revealed. The inquiry is not, how can there be trinity in unity? but, is it revealed in Scripture that such is the fact? If so, then must the fact be accepted. We are not required to comprehend the mode of the trinity in unity, but to apprehend the fact as matter of revelation, and to accept it upon the authority of revelation. The mode is beyond comprehension; we believe the facts.

We may now approach the various lines of argument which have been pursued with a view to establish Trinitarian doctrine. The considerations just submitted incline us to attach little importance to what may be denominated the *philosophical argument*. By this line of reasoning an attempt is made to demonstrate upon metaphysical grounds that there must be distinctions in the God-head. Space and duration as modes of the infinite, certain laws of human thought, and sundry considerations regarded as applicable to the nature of Deity, are pressed into service, and an abstruse and elaborate argument constructed, designed not only to show that the doctrine of the Trinity is in harmony with reason, but that it is an expression of the highest reason. This method of reasoning we regard with distrust. It transcends the legitimate province of inquiry, and seeks to bring to light what God has not revealed. Whatever views may be entertained concerning space and duration they shed no light upon the doctrine of the Trinity, neither can they render comprehensible what is obviously beyond human comprehension. And such conditions of thought as that expressed by the formula that to man "pure being and non-being are identical," cannot render any aid in reducing to comprehensibility this doctrine. The formula certainly expresses an important truth. Man thinks all being under the condition of relation; and to him being unrelated is simply as nothing. But then this equation can only apply to the province of human knowledge; it cannot be made transcendental, else human thought becomes the measure of being. Deity reveals himself in relation to us, and the fact of his being thus revealed we can intelligently apprehend. He reveals himself in relation to us as comprehending in his undivided essence a trinal distinction, and this, as a fact revealed, we may apprehend; but it is certainly beyond our province to apply our impotences of thought to determine the mode in which Deity must subsist. We have no right to say that God must be trinally distinct because we are unable to think of pure and unrelated being. If we assume this position we make our limitations of thought—our impotence of thought—determinative of what God must be in himself, and humanity becomes the measure of Deity. The opponents of Trinitarian doctrine are not averse to this method of argument, it gives them an advantage which they are not slow to use, and by which they are enabled to place their view of the question in a most favourable light. In all such attempts at explanation and demonstration men pass beyond their depth, and expose themselves to the fair and merited ridicule of their adversaries.

A second line of reasoning, and, what we hesitate not to affirm, the main line of reasoning, that which gives validity and force to every other, may be denominated the *scriptural argument*.

“What saith the Scriptures?” By the light of the “law and the testimony” we may be led to safe and satisfactory conclusions respecting the doctrine of the Trinity, but other light is very apt to perplex and mislead. In the sacred record, while the essential unity of Deity is emphatically pronounced, the names, Father, Son, and Holy Ghost, are introduced, denoting, as Trinitarians interpret the record, a trinal distinction in the Divine essence. Various forms of expression are also used, and numerous operations recorded, harmonizing with this distinction by name, indeed, in one form or other, the distinction runs throughout the whole texture of revelation. Those who reject Trinitarianism do not deny the use of these distinctive names, neither do they question the fact that various forms of expression are used harmonizing with the distinction by name, but they endeavour to explain all this usage consistently with their views of the Godhead. A statement of some of the theories they advance will be furnished in the concluding sections of this essay. In this section we purpose submitting the evidence of Scripture in favour of Trinitarianism. The scriptural position, as far as stated, is common; accepted by Trinitarians and anti-Trinitarians alike. Now what are the reasons why the advocates of Trinitarianism adopt their particular view of Scripture teaching? *First reason:* The names of Deity are applied respectively to the Father, Son, and Holy Ghost. Concerning the Father, this is admitted, but the Son and Spirit are also spoken of as God, Lord, and Jehovah, (see Isaiah vi. compare with John xii. 40, 41, and Acts xxviii. 25-27; Rom. ix. 5; Judges iii. 10; 1 Samuel xi. 6; Acts v. 3-9.) The meaning of these passages and their numerous parallels cannot be exhausted by reference to mere manifestation, or to different attributes, or to any distinction between power, love, and will. Not only are the names of Deity applied to his undivided essence, but also to the Father, Son, and Spirit, respectively; and this usage is considered to denote the fact of distinction, seeing that under any other view it is unnecessary and calculated to mislead. *Second reason:* The attributes of Deity are affirmed of Father, Son, and Spirit, respectively. Eternity and Omnipresence are attributed to each person in the Godhead as the following references show: Psalms xc. 2; Rev. i. 8; Heb. ix. 14; Jer. xxiii. 24; Eph. i. 23; Psalms cxxxix. 7. And similar statements may be found in Scripture concerning all the determinations under which God has revealed himself to man. The distinction thus set forth cannot be explained by any difference of attribute, for all the attributes are affirmed of each person; neither can it be explained by reference to successive manifestation, for all the attributes are affirmed of each coexistently and not successively. This distinction not only sustains the Trinitarian view, but it does not appear to admit of explanation upon any other ground. *Third reason:* The

operations of Deity are ascribed to Father, Son, and Holy Ghost. The Son is affirmed to have created all things, and without him it is declared not anything was made. The Spirit is represented as brooding over the face of the waters, communicating life and energy, and reducing chaos to order and beauty ; while frequently the origin of all things is attributed to the fiat of the Almighty Father. He spake, and it was done. He commanded, and it stood fast. In like manner the continual maintenance of all things is attributed to the Triune Deity. And the entire sphere of providential government is assigned to each respectively, and to the three in unity. The work of redemption furnishes a similar instance of distinction. Accepting the Trinitarian view, the Scripture thus given to man admits of easy and natural interpretation, while upon any other ground there is demanded an interpretation so violent and distorting that, if admitted as valid, language can no longer be trusted as the medium of thought, for it may mean anything which the inclinations, prejudices, or caprices of men may impose upon it. *Fourth reason* : Whatever duty the Scriptures state man owes to God the Father, they either explicitly or obviously teach he owes to the Son and Spirit. Reference need only be made to worship, for this act relates itself to all the duty we owe to God. Man is expressly forbidden to worship any other than God, and every instance in which this prohibition is violated the Scriptures declare idolatrous. But the Son and Spirit are represented as objects of worship equally with the Father ; indeed the same love, trust, reverence, and homage due to one is due to each person in the Godhead. There is not the slightest intimation that men, in rendering homage to the Son and Spirit, are guilty of idolatry, but guilty of this sin they would certainly be were not the Son and Spirit as truly and properly God as the Father. And that each must be the object of worship, and that the three must be worshipped as coexistent, render it impossible to explain the distinction either dynamically or by successive manifestation. For these reasons, based upon a wide induction of Scripture statement and teaching, Trinitarians accept that particular form of theologic doctrine from which they derive their distinctive name.

A third line of reasoning may be denominated the *patristic argument*. This argument has substantially a scriptural basis, for it simply expresses the concurrence and agreement in early church opinion and teaching concerning the doctrine of the Trinity ; and this catholicity of opinion and teaching maintained against all attempted subversion, furnishes the view taken of Scripture in relation to this doctrine by the church of the first four centuries. During the first and second centuries the doctrine of the Trinity was not distinctly formulated, but it was incorporated among the regular and established beliefs of the Church as part of the faith

delivered unto the Saints. It was through prolonged controversy that the doctrine realised definite and distinct statement in contrast with repudiated error. The Fathers, in their anxiety to avoid one form of error, often seem to favour some other heretical form of belief; but this anxiety to maintain the fact of trinal distinction indicates the doctrinal antagonism in which the early church teachers stood to anti-Trinitarian beliefs. Previous to the Council of Nice, the church teachers faintly distinguished between the essence and personality of Deity, and frequently their statements verge towards tritheism, or else towards a moderate form of subordinationism, but that the doctrine of the Trinity maintained by modern Christendom was received as the faith of the post-apostolic churches, does not admit of reasonable doubt. And this doctrine did not originate, as is frequently averred by Socinians and Rationalists, in Platonic or Neoplatonic speculation, it was demanded by the Christology and Pneumatology of the church, and had its foundation equally with the doctrine concerning Christ and the Holy Ghost in Scripture. Monotheistic as the church was in belief, the doctrine of the Trinity followed of necessity from the doctrine of the Divinity of Christ and the Holy Ghost. The unity of God was firmly fixed in the faith of the Church as a fundamental article of revealed religion in opposition to Polytheism; but the New Testament and the christian consciousness of the church as fully and firmly demanded faith in the Divinity of Christ, who effected redemption, and of the Holy Ghost, who established the church, and dwells with men upon earth; and these demands were met by the doctrine of the Trinity; that is,—for the term did not come into use till the close of the second or the beginning of the third century—by acknowledging that in the one and indivisible essence of Deity there were three hypostases or persons, making allowance for the insufficiency of human language to describe so profound a mystery. This doctrine, then, as taught by the Fathers, had a scriptural and not a philosophical basis. It may be true that most of the Fathers thought of the Trinity principally as economic,—a trinity of the revelation of God in the threefold work of creation, redemption, and sanctification; and this probably because the doctrine was not stated in Scripture abstractly, but given as a living fact; but this living fact they regarded as expressive of an ontologic Trinity—an eternal distinction in the Godhead, reflected in this threefold revelation, and only apprehended in so far as manifest in the works and word of God. The Divine nature was not thought of as an abstract blank unity, but as containing in itself the fulness of life. Monotheism was combined with the truth contained even in heathen polytheism, though so disfigured there as to be almost beyond recognition. In the first half of the second century, Justin unites Father, Son, and Spirit together as objects of worship among

Christians; Athenagoras, Theophilus of Antioch, Origen, Tertullian, Hippolytas, and in fact all the Fathers teach the same doctrine, as may be seen by consulting their writings, the church histories, or any work on patristic theology. We subjoin the following extract from Irenæus, given in Bennett's "Theology of the Early Church :—" "The Church believes in one God the Father, and in one Jesus the Son of God, incarnate for our salvation, and in the Holy Spirit, who by the Prophets preached the dispensations of God, the advent, and that generation which is from the Virgin, and the suffering, and the resurrection from the dead, and the bodily reception into heaven of the beloved Christ Jesus our Lord, and his coming from heaven in the glory of the Father, to sum up all things, and to raise all flesh of all mankind, that to Christ Jesus our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee may bow, of things in heaven, and things in earth, and things under the earth."

A fourth line of reasoning may be denominated the *ecclesiastical argument*. This argument develops the testimony furnished by the institutions, worship, and practical life of Christianity. Not only has the church logically expressed and formulated the doctrine of the Trinity, but this doctrine has influenced the whole of church usage and life. So powerful and pervasive has been, and still is, the influence of this doctrine, that if it be denied, Christianity, in its institutions, worship, and practice, constitutes an inexplicable enigma. The hymnology of the Church has ever been complexioned by Trinitarian dogma. Concerning the post-apostolic churches, we have the testimony of Pliny the younger, in his letter to Trajan, in which he states that the Christians in his pro-consulate of Pontus and Bithynia, were in the habit of singing hymns to Christ as God, in their assemblies. In the third century an Antiochian Synod deposed Paul of Samosata, because, in the interest of his dogmatic views, he altered the hymns containing an acknowledgment of the Divinity of Christ. And this avowal of faith in the Divinity of Christ, contained in the hymnology of the early Church, was in fact an avowal of faith in the ever-blessed Trinity. The following verse is from a hymn belonging to the sixth century, the authorship of which has been satisfactorily traced to Gregory the Great. It is addressed to the Redeemer, and expresses an unwavering confidence in his Divinity.

"O Christ! our King, Creator, Lord,
Saviour of all who trust thy word,
To them who seek thee ever near,
Now to our praises bend thine ear."

The same doctrinal influence is evident in the prayers of the Church. Christ and the Holy Ghost are invoked as Divine. The entire service of song and supplication, from the apostolic age downwards, is determined in form of expression, and in general

character, by Trinitarian doctrine. The two Sacraments of the Church exhibit the same doctrinal truth. The rite of Baptism has ever been administered in the threefold name, and the Eucharist is deprived of all significance if the Divinity of Christ be denied. In both these ordinances the doctrine of the Trinity is obviously taught. The appointment and observance of the weekly Sabbath reveal the same doctrinal influence; for in the Christian consciousness the day of rest derives its sacredness and significance from the resurrection of the Redeemer, and this resurrection, asserting as it so distinctly does, the Divinity of Christ, involves the Trinitarian doctrine. The great festivals of the Church are also based upon the same fundamental view of New Testament teaching. The festival of the Nativity, and of the Crucifixion, and of Pentecost, can only be fully and satisfactorily explained by the acceptance of Trinitarianism: apart from this doctrinal view they are utterly meaningless. Reference may also be made to the hundreds of instances in which men sealed their faith in the Divinity of Christ with their blood; and this faith, for which they died, involved the doctrine of the Trinity. To reject the doctrine of the Trinity is to repudiate the Christian institutions, faith, and practice of ages; is, in fact, to affirm that every institution, and all dogma, and all usage distinctively Christian, have from the very time of Christ himself been founded upon error. Is it possible to conclude that the doctrine most fundamental in the Christian system, most vital in its influence upon Christian worship and life, is after all a huge mistake and blunder? Is it possible to conclude that the most acute and comprehensive, as well as the most devout thinkers of every age, have completely misunderstood and totally misinterpreted the records of Christianity? Is it possible to conclude that the most potent element in modern civilization, that which more than anything else has refined and purified the feeling, and enlarged the sympathies of society, and contributed most to the adjustment of social and civil wrongs, and the establishment of social and civil rights; and which has developed all that is truest and noblest in philanthropy and patriotism, is after all but the offspring of error? And yet, until men are prepared to accept conclusions like these, we see not how they can reject the doctrine of the Trinity.

A fifth line of reasoning may be designated the *traditional argument*. It consists of an enumeration of all resemblances to the Christian doctrine that are found in the religious beliefs which have been held by various nations; or that may be detected in the tenets advocated by philosophical sects. We attach little importance to this argument. What there is of value in these religious beliefs is probably due to a primeval revelation; but the doctrine is so disfigured, that it requires the utmost ingenuity and skill to

make out the resemblance. And the philosophic tenets, in which the Christian doctrine of the Trinity is considered to appear, are obviously too much in the interest of pantheistic speculation to be of any service. The lines of argument to which we attach importance, are the scriptural, the patristic, and the ecclesiastical. And these certainly appear to us sufficient to establish the doctrine of the Trinity as a fact of revelation.

We now proceed to indicate the several forms of anti-Trinitarian belief. In the first centuries of the Christian Church many of the Fathers employed exceedingly imperfect forms of expression in stating the doctrine of the Trinity. They often spoke of the Son as subject to the Father, and the Spirit as subject to both, in a manner that implied the existence of degrees of superiority in the Godhead. These subordination views cannot be classed as anti-Trinitarian, for those who maintained them were strenuous advocates of the doctrine, and these very views were advanced for its exposition. They indicate an imperfect conception of the doctrine, and are faulty expositions of it; but progressing controversy speedily corrected them, and developed a more exact formula.

One class of anti-Trinitarian opinions may be distinguished by the term *Unitarianism*. This appellative, in its widest signification, applies to all who maintain the unity of Deity and deny the doctrine of trinal distinction: but it is generally used in reference to those in whose religious belief humanitarian views concerning the person of Christ predominate with more or less fulness. There are two well-marked divisions in Unitarianism thus understood: first, *Dynamic Unitarianism*. The advocates of this form of belief maintain that God is one; that there are no immanent and eternal distinctions in the Godhead. In Christ they recognize nothing more than a man filled with Divine power in an extraordinary degree: but only in this respect differing from those who accepted his teaching. The Son and Spirit are but manifestations of Divine power; the one in the man Christ Jesus, and the other in all who receive his word. Some dynamists hold that the power of God was manifested in Christ from the beginning of his life; its first expression being furnished in the unique character of his birth; a higher expression being given at his baptism, when he was anointed for his work on earth, and a still higher after his death, when he was exalted to the right hand of God, and invested with rule and authority; so that it is not improper to speak of him as God, nor idolatrous to worship him, providing we only worship God in him. But this exaltation will not be permanent; it will terminate with the present state of things, when God will become all in all, and believers will enter into an essential equality with Christ, and like him, and with equal fulness, participate in the eternal life of

God. Ebionite dynamists on the other hand maintain that this power was not operative in Christ from beginning, but was communicated at his baptism. Both agree in denying the doctrine of trinal distinction; in affirming the humanity of Christ; and in explaining his Divinity by the term power. As representatives of these views in the earlier centuries may be named the Alogians, the Theodotians, the Artemonites, and Paul of Samosata. In the same class may be also placed the Socinians of the Reformation period, and their successors. Advocates of dynamic monarchianism may be found in all existing Unitarian communities, and their views are not represented in modern latitudinarianism, as is obvious in the "Essays and Reviews," and other writings expository of "Broad Church" theology. Second, *Pantheistic Unitarianism*. The supporters of this view deny the supernatural, and hence sweep away the incarnation and every distinctive form of Christian belief. They speak of order, progress, and development, but identify all with Deity in the most approved pantheistic mode. The incarnation they accept is an incarnation of God in the human race, from which, in fact, in their speculations he is not distinguishable. They abolish the supernatural by elevating everything into the region of the supernatural, and making all that is, and all that occurs, only the mode and process by which the infinite realises consciousness, and returns into itself again. The moral aspects of this theorizing are especially offensive, for man in all his variety of degradation is represented as part of the process by which the infinite develops itself and returns into its own essential oneness. These views have been held under various modifications both in ancient and modern times. Representatives of them may be found in most of the Gnostic sects which troubled the early Church. Traces of them may be found among middle-age mystics and also among mystics of the Reformation period. In more recent times the same forms of Pantheistic Unitarian thought appear in the writings of Hegel, Schelling, and Strauss in Germany, in the productions of Theodore Parker in America, and in the books of Miss Martineau, F. W. Newman, and others in England. Now concerning these opinions we have simply to say they are anti-scriptural—contrary to the catholic teaching and sentiment of the Church during all ages—and subversive of every institution and usage distinctively christian. It is impossible by any mode of torture to make the Scriptures support them. If language has to be considered a vehicle of thought, and not a mode of concealing it, then it is utterly impossible by any legitimate method of interpretation to develop these views from either the Old or New Testament; while the Church, by formulated belief and in worship and practice, has from age to age furnished a standing protest against them, as departures from the true faith of the gospel.

A second form of anti-Trinitarian belief may be designated *Modal Trinitarianism*. This class of opinion bears some resemblance to Pantheistic Unitarianism, inasmuch as both contain, as a common element, the view of an expansion and contraction of the Divine nature—a development from and a return into monadic unity. But in Modal Trinitarianism the Deity is distinguished from the world in which he is manifested. The revelation is historic and successive; there is the ultimate resumption, but the development is not confounded with the world-manifestation, as is done, more or less distinctly, in Pantheistic Unitarianism. In the ancient Church this theory is associated with the name of Sabellius, a presbyter of Ptolemais, in Egypt, who lived about the middle of the third century. Previous to this there had been some preparation made for the development of the Modal view by the earlier Patripassian Monarchians, who denied a trinal distinction in the Godhead, and maintained the identity of Father and Son. Sabellius embraced in his speculations the Holy Ghost, and propounded, not an immanent Trinity, but a Trinity of successive revelation. His fundamental thought is that the unity of Deity, without any distinction in itself, unfolds or extends itself in the world's history, in three different forms and periods, and, after the completion of the process, returns again into unity. He does not consider creation as one form of the development, he rather regards it as the basis upon which the threefold revelation takes place. The trinal development refers to redemption, and creation furnishes the basis and condition of the process. The one God reveals himself as the Father in the Old Testament economy, as the Son in incarnation, and as the Holy Ghost in the inspiration and sanctification of believers. He denies the immanence of the trinal distinction, and also the permanence of the Trinity of revelation which he advocates; making the Father, Son, and Holy Ghost temporary phenomena, which fulfil their mission and are again resumed into the abstract unity. In the eleventh century religious thought, in freeing itself from Pantheistic mysticism, adopted in many instances the viewpoint of Sabellius. Principal among the representatives of Modal Trinitarianism at that time may be named Abelard and Joachim, of Floris. In the Reformation period this view found advocates among some of the Anabaptist sects. And in more recent times it has been advanced by Schleiermacher, and many of his followers, with a modification relating it still more closely to Pantheism. This view is exposed to speculative and philosophical objections almost innumerable; these we do not undertake to enumerate, but content ourselves with stating that Sabellianism, under any of its modifications, denying, as it does, the simultaneity and co-existence of the trinal distinction in the Godhead, is anti-Scriptural, and opposed to that interpretation of the sacred record which the

Church has from the beginning received. It is unnecessary to give specific reference to passages affirming this co-existence. Mention need only be made of instances in which the Father is said to have sent the Son; and in which the Son is said to have shared the glory of the Father before the world was; indeed, the whole revealed economy of redemption requires as its condition and explanation, not a successive trinity of revelation, but a simultaneous and co-existent trinal distinction in the Godhead. Sabellianism represents the appearance of Christ as a transient phenomenon—a passing means to another end. Now the Scriptures never represent Christ as sustaining a merely temporary relation to the religion he founded; he is ever set forth as a constitutive and integrant element of it, and in this light the Church has ever contemplated him. In his person and work he is not to be considered as a momentary exhibition of Divine presence and power—which having accomplished its purpose, no longer continues—but as the abiding centre of regenerated humanity, in whom, and through whom, God is personally and actually united with men. This conception of the person and work of Christ, Sabellianism repudiates, and we may venture to add that this repudiation under one form or another may be charged upon all who reject the doctrine of the Trinity.

The Arian doctrine may be considered a third form of anti-Trinitarian belief. This theologic view was advanced by Arius, a presbyter of Alexandria, in the beginning of the fourth century. He was decided to this course of speculation by what he deemed strong leanings towards Sabellianism in some leading church teachers, and in opposition to them he pushed the subordinationism of the earlier Fathers to an unwarrantable extreme. The Deity he pronounced a primal simplicity, devoid of all distinction. The terms Father and Son, begotten and unbegotten, he regarded as totally inapplicable to the Divine essence. As his theological views developed more definitely, he maintained that, if the Father begat the Son, then the Son had a beginning. This act of begetting he described as a creation out of nothing. It was not an efflux or emanation from the Divine essence, but an origination out of nothing by the exercise of Divine will and power. He did not affirm that time was when the Son was non-existent, but “there was when he was not.” This person, in the theory of Arius, is the firstborn and most glorious of all creatures, and by him all things have been made. The Holy Ghost is created by the Son, and separated from him as he is separated from the Father. In this theologic view the unity of God is maintained, but the denials it comprehends involve immense sacrifice. All direct relation between God and the world is severed. Deity is highly exalted, but the exaltation, through its very sublimity, renders it necessary that

the Son come between him and created things. This interposition destroys all direct connection between God and the world, both remaining by themselves isolated and abstract, each sustaining some sort of relation to the Son, but standing in no definite and direct relation to each other. A theory like this also renders it impossible for man to enter into fellowship and communion with God. A creature has neither power nor capacity to unite us with God, and yet a creature is all that Arianism brings into direct relation with man. This form of belief furnishes no consistent and satisfactory interpretation of Scripture, and it contradicts the pronounced faith of the Church throughout all ages. It was formally condemned by the Council of Nice in 325, and though under various modifications it has perpetuated itself, yet the Church has always declared against it, and condemned it, as a departure from sound doctrine.

It is obvious that these anti-Trinitarian forms of belief do not rest upon a scriptural basis. Their advocates attempt, from metaphysical grounds, to evolve certain positions, and by these to determine what the theologic doctrine of Scripture is. They never take the record, and by a legitimate exegesis ascertain its purport. It must speak in harmony with their abstract and speculative notions. Now we submit that it is not within man's province to determine what the Scripture *must* say; it is his privilege to ascertain what the Scripture *does* say; and whoever, in the spirit of humble inquiry, interrogates the record, shall not walk in darkness. To the disregard of this obvious consideration, is to be attributed by far the greater part of the perplexity, error, and unsound doctrine by which the Church has been disturbed from age to age. Let it be understood that the basis of theologic doctrine is scriptural; that all man can know of God is revealed; and that direct revelation by the word must be accepted as interpretative of revelation under any other form, and a host of difficulties at once disappear. We can no more determine beforehand upon abstract and metaphysical grounds what a revelation must contain, than we can determine beforehand what the contents of a world must be; or how a system of worlds must be arranged. The older physical philosophies contain amusing instances in which men have constructed systems of the universe, and then proceeded by their already acquired result to interpret the phenomena of nature, landing themselves and their disciples in the most inextricable disorder and confusion. We smile at these vagaries of the old philosophers, forgetting that in relation to revelation many still pursue a precisely parallel course, determining extra-revelationally what a revelation must contain, and under what form it must be given, then taking the result gained, and applying it to the interpretation of the record. The product developed from revelation by this process is proclaimed to be the profoundest wis-

dom, while a product developed by a similar process in physical science would be rejected as the veriest folly. Men seek to be wise, not only above what is written, but independently of what is written, and need it be occasion of surprise if their boasted light proves to be darkness? Let a man accept the "law and the testimony" for his guide, and he will find himself brought into harmony with the devout and enlightened thinkers of every period, and will recognise in revelation, and in the interpretation furnished by the catholic faith and the sentiment of ages, those conditions under which he may realise the loftiest aspirations of an enlightened understanding, and the sanctified desires of a pure heart.

A.J.

ART. III.—POPULAR PREACHING.

AN ESSAY READ TO THE YOUNG MINISTERS OF THE SUNDERLAND
PREACHERS' ASSOCIATION, MAY, 1868.

POPULAR preaching is preaching which pleases the populace or people; and the people are that large portion of the community which is not distinguished by rank, office, profession, or education; and which comprehends all those persons which stand in the most need of instruction of every kind. And, unhappily, those who need instruction the most desire it the least. Public Libraries and Mechanics' Institutions established for the purpose of informing and enlightening the people are treated by them with such indifference that many of them could not be kept open were it not for the liberality of those who do not need them. And the instructive preacher who takes the most pains to expound the Word of God is seldom very popular. The thoughtless and irreligious are ever in search of something to please the senses or excite the passions. Hence, publichouses, theatres, races, and pugilistic encounters have great attraction for the multitude. Reason has little to do with the control of their actions; their conduct is generally governed by impulse, they are fickle and fond of change, suddenly adopting new opinions without taking the trouble to ascertain what foundation they have in truth. The object of their admiration to-day may be the object of their displeasure tomorrow. It is said that on one occasion, as Oliver Cromwell was going in his carriage to the House of Commons he was cheered very loudly by the people,

when a gentleman sitting by his side remarked, "You hear, sir, how popular you are." Yes," said Cromwell, "I hear them, and they would shout quite as loud if they saw me going to the gallows." Cromwell had read the Gospels, and remembered, no doubt, how suddenly the loud shouts of "Hosanna to the Son of David!" were changed into the murderous cries of "Crucify him, crucify him." The preacher who is most successful in exciting the passions and gratifying the love of novelty is the greatest favourite. If he think of himself more highly than he ought to think, and speak great swelling words of his own superiority as a Christian or minister, the ignorant people will stare at him with wonder and admiration. If he have the impudence to rail against good men, and speak evil of dignities, the multitude will regard him as a man of singular courage and daring, whose praise should be in every man's mouth. Enlightened, edifying, and long-tried ministers are neglected, while crowds listen to the flippant and sensational addresses of ignorant and egotistic strangers. This condition of the people is much to be deplored, and one is tempted to think that it is peculiar to our age, for Wesley and Whitfield preached to greater numbers of the people than perhaps any other men ever did in this country, yet they did not entertain their vast congregations with flippant, sensational, egotistic, or abusive discourses; but the multitude heard plain and serious sermons about God and their souls. But plain and serious sermons preached in rooms and fields a hundred years ago were as great a novelty as the most eccentric discourses are in our day. And therefore the same love of novelty probably drew the thousands of people together to hear the sober preaching of Wesley and his coadjutors as moves the crowds to listen to the extravagant preaching of our times. Yet we must not despise nor neglect the people. We must not forget that we are of the people, and the greatest philosophers, poets, statesmen, ministers, and benefactors of mankind have sprung from the people. The natural constitution of the peer and the peasant is the same, both possess the same passions and faculties. The difference between them is not the result of birth, but of education and circumstances. We must, therefore, love the people, and earnestly seek to enlighten, reform, and elevate them. And certainly we should go about this important work in the most promising way to accomplish it. We should address them in a manner the most likely to arrest and retain their attention, and to impress their minds with the solemn truths we teach. Yet we should not dishonour our great Master and his holy religion, nor degrade our sacred office by stooping to clap-trap and trickery, for surely such contemptible means are not necessary to accomplish so glorious an end. Let us go to the Great Teacher and his apostles for examples, and we shall find their matter and manner in perfect harmony with the solemnity and dignity of the cause they advo-

cated. Still, it is not unlikely that the most eloquent preacher would not be able to draw together so large a number of the thoughtless multitude as would gather round an ordinary mountebank. If the preacher were to imitate the mountebank, the preacher might prove a dangerous rival to his opponent, but the success would only be transient. The mountebank preacher is never able long to retain his hearers; to retain them they must be instructed, and that is out of his power. A less popular, but more able minister would attract to himself a less number of hearers, but he would keep them who came, because they would find themselves enlightened and improved under his ministry.

Now it is of importance to ascertain what are the qualities essential to popular preaching, apart from eccentricity and extravagance. It is not the object of this essay to point out the matter, so much as the manner of preaching, which shall at the same time be legitimate and acceptable to the people. And the first requisite in this respect is **NATURALNESS**. It is remarkable that few public speakers comparatively address an audience in a really natural manner. The man who speaks easily and naturally to a few friends at the fireside mounts a pair of stilts when he speaks to a hundred, and sounds out his words in a monotonous tone, between speaking and chanting, missing the naturalness of the one and the melody of the other. What a relief it is when such a speaker descends from his lofty harangue to ask some person to open a window to let in a little cold air. But the treat is soon over, and, alas, on he goes again in the same high-sounding tones! But the man who speaks to five hundred as he speaks to five will speak with greater ease to himself, and make a deeper impression upon his hearers. He will speak with more warmth and energy to five hundred than to five, but if the warmth and energy be natural, the speaking will be natural too. Let your manner of speaking be entirely your own, imitate no one, do not imitate the best speaker you ever heard, or ever will hear, let your own individuality stand out boldly and independently; God has made no two men quite alike, and it is best to retain the original stamp he has fixed upon each.

Second: **FLUENCY**. Some very instructive preachers are given to hesitate in their delivery, perhaps to recall a lost thought, or to find a fitting word to represent an idea. They would rather pause awhile than speak at random. A thoughtful hearer is willing to wait some time for a good idea well expressed. But the multitude will not tolerate hesitation. They will have no halting, a pause of unusual length would, in their estimation, spoil a fine sermon, and ruin the reputation of the preacher. They prefer a blunder to a halt, you must keep going, better too fast than too slow; at any rate, keep going. The medium be-

tween fast and slow is best ; it is more impressive, and what is thus spoken is longer remembered.

Third : COURAGE. This is a quality admired by all men. Those who are incapable of appreciating anything else, set a high value upon courage and detest cowardice. Sometimes mere boldness or impudence passes for courage. But the sham is soon detected. Courage is not noisy and insolent, but calm, firm, and dignified. It becomes no man more than a minister, and no man needs it more. He must fear no man, and be free from respect of persons, must as readily rebuke the rich as the poor, and must not shun to declare the whole counsel of God. The Prophets, Apostles, Reformers, Puritans, Wesley and his preachers, and the founders of our own Connexion, abounded in courage, and it gave them a wonderful power over the people.

Fourth : EARNESTNESS. Trifling or indifference is out of all harmony with the solemn duty of preaching the Gospel. He who performs this duty in a light or careless manner is denied credit for sincerity and belief in the doctrines he preaches. When a man speaks earnestly, he is believed to be honest, and is respected, though he might be known to be in error. The people reasonably expect a preacher to be in earnest upon a question that concerns their everlasting well-being. Earnestness is in itself attractive, it aids in securing attention, removing prejudice, and impressing the mind with the importance of the truths delivered.

Fifth : APT AND STRIKING ILLUSTRATIONS. Let your illustrations be simple, interesting, and easily understood. Take the parables of our Lord for examples, and remember the common people heard him gladly. Draw your illustrations from nature, history, art, science, observation, and experience ; the universe is at your service for this purpose ; intermeddle with all knowledge, and bring it all to your aid in explaining and enforcing the truths and doctrine of the Bible. A good anecdote is often of great service in arresting attention, and giving point and force to an argument. The man who will listen to nothing else, will listen to an anecdote, and remember it too. I once saw a man at a missionary meeting sitting in a lounging position in the corner of a pew, with his legs along the seat, and his side towards the platform. Several very good speeches were delivered, but he never turned his head to see who was speaking ; it seemed as if nothing had yet been said worthy of his attention, and his face wore an expression of disdainful indifference. It was my turn to speak last. I was the greatest stranger, and I flattered myself that he would condescend to look at me ; but no, although I spoke for some time as well as I could, he did not turn an eye towards me. At last I told an anecdote, and down came his legs, his whole body turned in the direction of the platform, and his eyes were fastened upon

me from that moment to the end of my speech. Ever since then I have had great confidence in anecdotes. But don't use them too freely, not more than one or two in a sermon. Like all luxuries they should be given sparingly, lest they produce a surfeit or lower the character of your sermons, by turning them into the means of entertainment rather than instruction.

Sixth : A FIRM BELIEF THAT YOU ARE CALLED OF GOD TO DO THE WORK OF THE MINISTRY. You speak in his name and by his authority. You are his ambassadors ; the message you deliver is the most blessed and solemn the world ever heard. One is your master, even Christ ; to him you are responsible, and woe to you if you preach not the Gospel. This belief produces a feeling and bearing of seriousness, reverence, and dignity, which seldom fail to produce a solemn and favourable impression upon an audience, disposing them to listen with attention and docility to your discourse.

These are a few of the qualities which I think are necessary to popular preaching. But it must not be forgotten that popular preaching is not the end, but only a means to an end. The end is the glory of God in the salvation of men. To accomplish so great and grand an end we must not depend upon mere human appliances. God as well as men must have something to do with this. We preach his gospel, we preach in his name, and by his command, and we have the promise of his presence to be with us alway to aid us, to comfort us, and to bless us. It is no doubt possible to be very popular without any sense of the Divine presence or dependence upon the Divine Being, or any reference to him at all, but looking solely to our own fame and glory, or worldly gain. And perhaps it is possible to be of some service in the conversion of sinners, while we ourselves are strangers to God, providing we preach the truth as it is in Jesus to the people. God might bless his own truth though spoken by a sinner ; the truth is the truth, whoever may speak it, and the character of the speaker does not alter the character of the truth, but might affect the disposition of the sinner to receive it or refuse it, if the character of the speaker be known to the hearer. If the hearer know the speaker to be a hypocrite, that knowledge will close his heart against the preacher's message ; but if the hearer believe the eloquent sinner to be a saint, that belief tends to open his mind to receive the word delivered ; and there is reason to believe that some popular preachers of very doubtful character have been successful in converting sinners, though perhaps no such man was ever successful in building up the church, for christian experience is necessary to that. Jonah, by preaching one short sermon several times in one day, produced the greatest revival of which we have any record in the history of the church ; one hundred and twenty thousand persons "believed God," and "turned from their evil way." Yet Jonah

did not wish to be the means of saving any of them, "but it displeased him exceedingly, and he was very angry" that God did not destroy them all; yet the unfeeling prophet preached the word of God to the people, and that was the seed which produced the abundant harvest. But if they had known his cruel disposition towards them, would they have "repented at the preaching of Jonah"? The knowledge of his character would have hardened their hearts against his message.

But the blessing of God, the unction of the Holy One, resting upon ourselves as well as upon his word, must add much to the power of the most popular preacher. It gives an ease, grace, and force in the delivery of a sermon that no human qualification can supply. It hallows, elevates, and ennobles all our gifts and talents, and deepens and widens our love and sympathy. It gives an impressive tone to the voice, a telling expression to the countenance, and helps to regulate and chasten the motions of our hands and arms. This is the crowning grace of the truly popular preacher; and, whatever else we fail to obtain, let us see that we secure this.

H. P.



ART. IV.—SECULARISM, FROM THE OLD TESTAMENT STAND-POINT.

AN EXPOSITION.

"They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever,) that he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others."—Psalm xlix. 6-10.

DEATH is the leading theme of this Psalm. Pursuant to this idea some have made an ingenious addition to its title. They have inscribed at the beginning of it, *Al-Muth—upon death, or concerning death.* These two words they take from the close of the 48th Psalm, which words, they say, should not be at the end of that, but at the commencement of this. They read the last verse of the foregoing Psalm so as to spare two words, "For this God is our

God for ever and ever; he will be our guide,"—the other two words they shift on to the head of this Psalm, to signify that it is *upon death*. This may possibly be the right position for the said words. It does not affect the matter much. Whether we rob the end of the previous Psalm to enrich the title of this or not, we must admit that death is really the chief argument or subject. From what the author says about wisdom, and wise men and fools, you might suppose that wisdom was the chief theme; and you would not be wrong. But if you combine both you get the full idea. The wisdom of life consists in acting with a prudent forecast of death. "So teach us to number our days that we may apply our hearts unto wisdom." Psalm xc. 12. A hearty recognition of our mortality is a powerful aid to good morals. Forgetfulness of death makes men worldly, proud, presumptuous, oppressive, atheistic, and reckless of moral obligation; yet they cannot by ignoring it free themselves from its stroke. Irrespective of their negligence it will come upon them, and will be all the more terrible in consequence of their previous disregard. "Oh that they were wise, that they understood this, that they would consider their latter end." Deut. xxxii. 29. Both rich and poor are too oblivious of death. But the rich having the comforts of life in such abundance are under greater temptation to shy the unwelcome thought, and entrench themselves behind their affluence. This is charged upon them in this Psalm. The section we have in hand requires us to treat of,

I. THE CHARACTER OF THESE SECULARISTS. This appears in verse 6: "They that trust in their wealth, and boast themselves in the multitude of their riches." Also their character is hinted at in other parts of the Psalm, particularly in the fifth verse. Some throw the sixth verse into construction with the fifth, rather than with the seventh, which the received pointing favours. By this device they make the rich man to be the supplanter there spoken of. According to this punctuation rich men are,

1. *Oppressive*. This is a charge that has held against the class as a class through all time. And it is a likely element to incorporate itself into the character of the rich. It is a sin besetting the whole brotherhood, and which can only be resisted by vigilance and care on their part. The general tenor of Scripture runs on upon this idea. Foreseeing the wickedness of men in this particular, the Scripture forbade those in power to take advantage of persons in humble circumstances. Hence the abundance of precept against oppression, and especially against the oppression of the godly, whose character disposes them to be unresistive. The cautions would not have been there if there had not been a strong probability of the thing being done. The strong are under temptation to oppress the weak because they have power on their side, and can do it with present advantage. Of course

it was kind of the Lord to fill his book up with admonitions of this nature. It was kind to the poor and defenceless; but it was kinder still to the opulent, to set them on their guard against a sin to which their position exposed them. The world was not so improved in New Testament times as to render the precepts against oppression needless. The cautions on this subject make quite a figure in later Scripture. We may instance the outspoken plainness of one writer, who has been called the Christian moralist. He reprimanded the Christians of his day when he observed how they bowed to the rich, and sought them out the best seats in their synagogues, leaving the poor to stand in the aisles, or behind the door, or to sit down on the hassock or the stone steps. He demands of them if this is becoming in the worship of God, in whose sight one man is as good as another. He tells them that they have not copied this partiality from the Lord. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?" James ii. 5, 6. This is a sharp witness, but true. Some rich men do avoid this sin, even some unregenerate rich men. Of course, it is to be expected that a Joseph of Arimathea will befriend the truth when it falls down in the street, and will give its crucified friends a decent burial. A rich Nicodemus, who sits at the council-board, will pluck up courage, though he is in the minority, to speak a word in court in favour of the victims of oppression. It remains true, however, that the law often winks at the wrongs done to the simple poor. Nay, the law is sometimes made the positive minister of the wrong. Mischief is even framed by a law. Under colour of justice the iniquity of supplanters takes effect.

Another charge against secularists is that they are,

2. *Ungodly*. They trust in their wealth—a clear token of ungodliness. God is the proper ground of trust. To trust in anything short of him is a slight and an offence, of which he fails not to take note. In an age when temporal retribution was more common than it is now, or needs to be now, because of the world's advanced condition, such trusters in the creature were made examples and beacons of warning. "The righteous also shall see and fear, and shall laugh at him. Lo! this is the man, that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness" (*marg. substance.*) Ps. lii. 6, 7. Wealth unjustly acquired is not trustworthy. A blight is due to it for the wrong done in getting it. Nor is it to be trusted, however righteously acquired, by heirship or industry, or penurious care, or by the special blessing of Providence. The good of it is to keep care out of the mind, and enable its possessor to be bountiful

to the needy. It is often perverted to the very opposite, and increases care, and makes men less generous than they were when their means were more limited. The only way for rich people to save themselves from the curse of wealth is to put it from them in the shape of benefactions, and as they grow richer, to increase their generosity in proportion. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi. 17-19. If it were not wicked to trust in wealth, it would still be foolish and unsafe, as it is subject to so many casualties and accidents. It loses value, attracts the hand of violence, is at the mercy of the elements, is open to fraud and treachery and trade-panics, and to many a nameless liability. Who would trust a thing that has a thousand wings, and can take itself off in so many directions! Of this folly atheistic worldlings are guilty. They make their gold a substitute for God. It is further charged upon them that they are—

3. *Proud.* They "boast themselves in the multitude of their riches." They boast *themselves*. It is an inward exercise or a private soliloquy they indulge in on their own skill and cunning and contrivance, by which they have raised themselves to opulence. In all which they have acquired they can see nothing but their own hand. A wealthy saint holds his possessions as the gift of God. A rich sinner looks on his as the monument and triumph of his own dexterity and industry. Some will perhaps acknowledge the stars as having contributed to their elevation, or a blind something or nothing called fortune. Most of them are better pleased, however, to give the credit to their own hand, as the efficient agent. They boast *themselves*. Self-praise is the idea of the word, and this confined to the individual's own breast. So much is signified by the reflexive conjugation the original verb appears in in this place. The charge brought against them is, not that they boast to others, a thing which they are in danger of doing also, but that they boast themselves *to* themselves, and *in* themselves. They feed their pride by luxuriating in their minds upon the great estate they have come to. As a matter of fact they boast to others also, and expect others to admire them on these extrinsic grounds. So Haman did. (Esther v. 11.) So Ahasuerus did. (Esther i. 4.) So Nebuchadnezzar did, (Dan. iv. 30.)

Proceeding on with our exposition, we have next,—

II. THE IMPOTENCY OF THEIR WEALTH. This is affirmed in the seventh and ninth verses, which we read consecutively, losing sight of the eighth, which lies in a parenthesis, and rather confuses the

sense. Let the reader drop the eighth verse out of notice, to be lifted after, and join close together the two verses it lies between, and he will find the sense to run clear and easy: "None of them can by any means redeem his brother nor give to God a ransom for him That he should still live for ever and not see corruption." We call attention to—

1. The emphatic expression, "None of them *can by any means*." This is a circumlocution to express impossibility. The phrase leads us to think of several devices, as, if one were to fail, another and another, and still more might be tried. Perhaps we get the whole meaning if we say it cannot be done by money. If any earthly thing was of avail money would effect it. In the esteem of worldlings money is almighty. See how weak it is! Pitted against death it is as feeble as an infant's arm. If wealth would exhaust itself to its last shilling it cannot turn aside the inevitable stroke; no, not *by any means*. This expression has its proper counterpart in the original text, where there is an idiomatic doubling of the word redeem. The doubling is a common device to give intensity. Mark also—

2. The persons supposed to redeem and to be redeemed. "None of them can by any means redeem *his brother*." And who is the rich man's brother? Another rich man. To come at the right notion we must keep within the circle of opulence. To suppose "his brother" to be poor would send us wide of the mark. It would make a benevolent sense to insert a word and read: "None of them can by any means redeem his *poor* brother." It is not often that a rich man has a poor brother, or, if he has, he lives at a great remoteness—he scarcely knows where, or cares to know. He has no clue to him, and is barred from access. The kindred of a rich man are all rich people. In an affair of redemption a rich person and a poor person are customarily the necessary factors, the abler one coming to the help of the other. In this instance we must banish such a thought from our minds, or it will blind us from apprehending the true meaning of the passage. The notion put before is one rich man coming to the rescue of another. A rich man is the agent of the action supposed. Another rich man is the object of the supposed action, and should be benefited by it, if it could be done. The children of fortune, favoured and elevated, are considered brothers, not because of kindred connection, but on account of rank, or position, or likeness of character. They are one in spirit and purpose. Rhetoric is accustomed to put into family groups such as are of one mind and aim. Moral relationship is as strong a bond as the family tie. "He also that is slothful in his work is brother to him that is a great waster." Prov. xviii. 9. Poor people are brethren to each other. So the ambitious wealthy are a distinct family, and recognize each other, and render brotherly

aid to one another in emergencies. It is instructive and beautiful to witness this sympathy with the class they belong to. With plentiful means and resources they can wall each other in from the blow of adversity. They can carry assistance to a great degree, too. But in respect of mortality they are even as the poor. None of them can by any means redeem his brother, nor give to God a ransom for him that he should still live for ever and not see corruption. No ransom is allowed in this warfare. It will edify us to take notice of cases in which ransom was of avail for the temporary extension of life.

In *military* affairs ransom comes into play. It stays the havoc of death on the field of battle. The soldier who has advantage of his antagonist, and is on the point of fleshing his sword in his body, will forbear in the prospect of ransom. So dear is life that a man in mortal danger from another man will offer large sums of money for his life to be spared. And he will do so even if age has already set on him the print of wrinkles, and other decided tokens. A thousand pounds for life, even though it cannot run more than four or five additional years! "Skin for skin, all that a man hath will he give for his life." Job ii. 4. And so strong is the love of money that the offer of a princely sum would almost soften enmity itself. The deadliest rancour would feel itself checked by the offer of a handsome gift of money. "The ransom of a man's life are his riches." Prov. xiii. 8. "But ten men were found among them that said unto Ishmael, Slay us not, for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren." Jer. xli. 8. His forbearance had to be paid for by a large share of the secret treasures which they knew of.

In some *criminal* affairs, where life was under forfeit, money was taken instead. In Jewish jurisprudence great care was taken to guard the precious life of a human being. In case of life being wantonly, wilfully, and wickedly taken away no privilege of ransom was allowed to the delinquent. Die he must, and money was not allowed to shield him from the penalty. "Ye shall take no satisfaction (money) for the life of a murderer which is guilty of death; but he shall be surely put to death." Num. xxxv. 31. In some other cases, clearly shaded off by qualifying circumstances, ransom took place. If the reader will turn up the twenty-first chapter of Exodus, and read from the twenty-eighth to the thirty-second verse, he will see the direction given to the judges in a serious instance. The furious ox that had gored any one to death was to be put to death. But what about its proprietor? If it could be proved that he was cognisant of the goring propensity of his animal and had not kept it within safe limits, the sentence of death passed on him as well as on his ox, only such a sentence was not absolute,

like that for wilful murder; it could be commuted. The case was met by a fine of greater or lesser value, answerably to the rank of the person who had been killed. Of course there would never be any hesitation about the alternative of death or ransom. A man would pay the ransom and save his life.

Now observe that these ransom-prices were not paid to free men from ever dying at all, but to free them from dying at such particular times. The common sentence of mortality, uttered on the entrance of sin into the world, stood in full force still. Temporary ransoms did not affect it; they only affected a man's dying at an earlier time or at a later, and could not put death off altogether.

These payments for the extension of life were made to *men* whose right and power in relation to the lives of the parties concerned were merely accidental and temporary. We have now to draw attention to another ransom, which in the times of the commonwealth was paid to *God*, who has absolute power in life and death. We may call this a ransom of *acknowledgment*. Sordid desire actuated men in accepting ransom. Money was a consideration to them. They spared the lives of their fellow-men from the love of gain. No such motive can be supposed to influence the living One, who gives life and breath to all things that breathe. Independent and self-sufficient as he is, he needs not to make gain of his creatures. He thought fit, nevertheless, to be recognised as the source of life and the Sovereign of men, and appointed the payment of a sum of money as an acknowledgment that life was held of him. The sum was small, as acknowledgments are generally, being understood as having no proportionate relation to what they are paid for. The half-shekel, paid at certain times (how often we are not aware), was a sign between God and the sons of Israel that he was the God of their life, and interposed his power to shield them from plague or pestilence. The nobility and the peasantry were made equal. The rich did not pay for the poor, neither in whole nor in part. No man, however rich, was to give a doit more than the half-shekel, and no one, however poor, was to present less. This was to intimate that the life of one man was as dear to God as the life of another, and that the opulent were just as dependent on him as the most indigent. See the law on this matter in *Exod. xxx. 12-16*.

As we remarked before, we may say again, this half-shekel ransom did not touch the common sentence of mortality. Neither did it affect God's right to shorten men's lives by special judgment for notable sins. Every man that lives is under a sentence of death, which cannot be revoked, and which will certainly take effect. This sentence is prior to and irrespective of our personal sin. This Adam brought on us all, and it will come on all, on his account, on all that are related to him, and who derive from him.

In Adam all die. Those who sin the least, the fewest sins, the simplest sins, must, notwithstanding their comparative harmlessness of character, meet the penalty which their public man drew on them. We do not say that their personal sin is not of turpitude sufficient to deserve death. But their death traces further back for its cause, as it is *in Adam* that all die. Hence the death of infants, of which personal sin cannot be the cause. The first sin of all brought death upon all. Besides this, we observe that certain persons hurry on this common sentence to an execution speedier than it would have by doing provoking sins, which determine their hour-glass to stop its running in the very middle; see Ps. lv. 23; Prov. x. 27; Eccles. vii. 17. Now, though the Lord of life took money of the children of Israel in relation to life, it was neither to touch the common sentence nor to affect his right of visiting with death presumptuous offenders who challenged the common sentence, and plucked it down on themselves by eager and extraordinary sin. Elihu spoke correctly when he said, "Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee. Will he esteem thy riches? No, not gold, nor all the forces of strength." Job xxxvi. 18-19. Life may end sooner than it ought; death may be set farther off than a given point, but it never can be set aside entirely. This is the thing affirmed. None can give a ransom to annul the necessity of dying; means may be contrived to get a man to live a little longer than a specified period, but not "that he should still live for ever and not see corruption." "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Ps. lxxxix. 48.

The parenthetical verse which we slipped loose for the sake of getting more easily at the sense, merits notice: (verse 8) "For the redemption of their soul is precious, and it ceaseth for ever." The explanation of this verse is quite easy if we follow the context. The meaning then is that these rich men cannot be redeemed from dying, that no price will be accepted for such a purpose, and consequently none is offered. Their soul or life, as that word almost always means in the Old Testament, cannot be preserved in perpetuity for any money which they can offer.

This verse has been obscured to many by the fact that some preachers select it for a text and explain it of the great redemption, the redemption of the soul by Christ. We doubt the propriety of doing so. It is remote from the obvious meaning of the passage. No one should use it for such a purpose without first entering a serious protest against his own utterances.

As redemption is a theme of surpassing interest, if the reader please to follow us we will add a few lines here on the subject.

There is a brother whose office it is to recover our lost souls. But then he is brother to the whole race of man. He is brother to the poor as well as the rich. By assuming human nature he touches the extremes of the social scale, and is of kin to all men. He is the poor man's brother by an additional circumstance—by his choice of poverty. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2. Cor. viii. 9. He gave to God a ransom for us so precious that there never was such another. It was not a ransom for the purpose supposed in the passage under consideration, for the life of the body, but for the soul itself properly understood. It was a ransom from sin and its sad consequences. This was indeed a precious ransom, and costly. It cost "the precious blood of Christ, as of a lamb without blemish and without spot."

It is worthy of observation that he who effected this redemption-work was not liable to death on his own account, and for that reason was able to die for us, and after temporary death to take up his proper immortality again. His death was not as ours is. It was real, but it was voluntary and brief. He quickly disengaged himself from the grasp of death and walked forth of his dominions. He still lives for ever, and he saw no corruption. This was very proper. He who has to redeem his saints from death and the grave, though he touched at both, behoved to triumph over them both. This he did by remaining so short a time under their power. Prophecy in its foresight predicted this: "For thou wilt not leave my soul in hell; neither will thou suffer thine Holy One to see corruption." Ps. xvi. 10. Peter and Paul both dwell on this circumstance, and make it a point of powerful argument in relation to Christ. See Acts ii. 29-32, and xiii. 34-37. On the body of Jesus no offensive change ever took place. He forestalled the time when corruption takes effect, and left the tomb before he had been two full days dead. Four days were too long for a dead body to remain sweet (John xi. 39.) Early on the third day Jesus left his place, and death has never been able to reclaim him as he did some others who escaped him. "Death hath no more dominion over him."

It is a curious circumstance, too, that the terms of the scripture we have before us are capable of being predicated of the redemption Christ wrought out, "it ceaseth for ever." And *how* does it cease for ever? In the sense of never being repeated. And *why* does it cease for ever? Because it is satisfactory and complete. Once offered there was such virtue in it that no repeat was necessary. In this respect it stands in edifying contrast to the sacrifices of the old economy. They did not cease till the true sacrifice put a stop to them. Devoid of efficacy as they were, the priests found it needful to renew them and spread them over the whole year in a perpetual circle day after day, through many centuries. See Heb.

x. 1, 2, 3, 11, 12. Once done, the atoning sacrifice needed to be done no more. "For in that he died, he died unto sin *once*." Rom. vi. 10.

The last three paragraphs we have put in gratuitously, thinking they might be pleasant to the pious reader, but perhaps they will be an offence to the critic, as disturbing the unity of the piece. We are of the critic's opinion, but Christ is precious either to write of, or to read of, or to muse on. We complete our exposition by taking up verse 10: "For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others."

We will perhaps be correct if we say that good men are the wise and that bad men, especially bad rich men, are those denominated fools and brutish. We know that these terms are usually so applied except when irony or some other rhetorical figure reverses or disturbs the order, which we do not suppose is the case here. Good men deserve to be accounted wise, since they pursue the worthiest ends, even if they do not always make choice of the best means, nor follow them with an ardour correspondent to their worth. And wicked men are fools, however well contrived their devices are to compass the trivial and unworthy ends for which they live. There is a special respect had here to *rich* fools, who consecrate themselves to mammon and make accumulation, either by right means or by wrong means, their object. Not once, nor twice, but often, the scripture calls rich men fools. See Jer. xvii. 11; Luke xii. 20. They certainly are so for the moral reason that the Scripture so denominated them. And not unfrequently they are deficient, in the common sense the word is taken in, since the strength of their mind is prostituted to such low purposes. Men of humbler standing quite eclipse them. "The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out." Prov. xxviii. 11.

A charge of brutishness is preferred against the fool. "The fool and the brutish person perish." The grammatical construction seems to make the fool one person and the brutish person another. We prefer, however, to think that folly and brutishness are both predicated of the same person, and the phrase means one who lives a life approximating that of a beast, that is, not ruled by reason nor capable of the hope of another life. Our reason for wishing to combine these properties in one person is, that we so often find the fool and the brute joined together in other places of Scripture. "So foolish was I, and ignorant, I was as a beast before thee." Ps. lxxiii. 22. "A brutish man knoweth not, neither doth a fool understand this." Ps. xcii. 6. "Understand, ye brutish among the people, and ye fools, when will ye be wise?" Ps. xciv. 8. "But they are altogether brutish and foolish; the stock is a doctrine of vanities." Jer. x. 8.

"He seeth that wise men die." Who seeth this? The rich

worldling sees it. He sees that good men die. This should impress him with a sense of his own liability. If any were exempt from death it should be good men. When the rich sinner sees that they succumb to the stroke, if he were not brutish he would surely reflect and infer his own mortality, and allow the impression to deepen on his mind. How seldom is it so! Rich men are strangely superior to the thought of death. They will even see their rich neighbours die and their wealth transferred, and still not be moved to any practical purpose.

Wise men *die*; likewise the fool and the brutish person *perish*. Expositors say that the use of the word *perish* is for emphasis here, to signify that the wicked do more than die, they *perish*; whereas the good only *die*. Think if this be so. See Isaiah lvii. 1.

The transfer of their wealth is a painful consideration for them if they know that it will pass into strange hands. They "leave their wealth to others." And who are those others? If they be their own children or their own kindred, it may be a comfort to them to think as they quit the world that they have not lived in vain, since they have provided for their posterity, who will remember them with gratitude and name them with respect. No doubt this is desirable, and it is sometimes done. (Ps. xvii. 14.) But there are many exceptions. Sometimes they are childless. Sometimes they are bereaved, the hope of their household passing to the grave before they die themselves. "He heapeth up riches, and knoweth not who shall gather them." Perhaps they will fall to the share of entire strangers, or come into possession of their enemies.

Let us learn from this subject the true value of earthly good. How little it should elevate us if we come into a large share of it! How little it should grieve us if we are limited and straitened! There is, however, something better than either of these suppositions. If by diligence and honest endeavour we can rise above uncomfortable indigence, by all means let us choose it rather. Between wealth on the one hand and poverty on the other there is a golden mean more conducive to virtue than either. He who can pray Agar's prayer has the best estimate of earthly possessions. The limitation of desire is a great secret in relation to character and happiness. "He that hath an ear to hear, let him hear."

T. G.

ART. V.—THE BOOK OF JOB.

AN ESSAY, READ TO THE PRIMITIVE METHODIST MINISTERS' LITERARY ASSOCIATION OF THE TUNSTALL DISTRICT, OCT. 5, 1863.

THE Book of Job has been the occasion of much controversy. We might fill many pages with the opinions and conjectures of the learned, but it is not our intention to detain you with their various and contradictory sentiments. That Job was a real and not a fictitious character may be inferred from the manner in which he is mentioned in Scripture. In Ezek. xiv. 14, the Almighty is introduced as saying: "Though these three *men*, Noah, Daniel, and Job were in it, they should deliver their own souls by their righteousness." Here Job is referred to as a real character, as distinctly as are Noah and Daniel. They are alike spoken of as "*men*," as having souls, as having sons and daughters; and it is evident that Ezekiel as certainly regarded Job as a real character as he did either of the others. In James v. 11, we read: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy," showing that he was pitiful to those in affliction, and of great mercy. There can be no doubt that there is reference here to the sufferings of a *real* man, as there is to the *real* compassion which the Lord shows to one in great trouble. In addition to the authority of the inspired writers, we have the strongest internal evidence from the book itself that Job was a real person; the fact of his existence is expressly declared, and it plainly specifies the names of persons, places, facts, and other circumstances usually related in true histories.

Let us notice the author, the date, the locality, the authenticity, the contents, and the lessons of this book.

I. ITS AUTHOR. Who the author was, is a question concerning which the learned are very much divided. Its author cannot be ascertained with certainty. Some suppose it was Elihu, others Moses, others Solomon, others Ezra, &c. We incline to the opinion that Job himself was the author. The following suggestions may serve to show that this opinion is attended with a high degree of probability. 1. Job lived after his calamities an hundred and forty years, affording ample leisure to make the record of his trials. 2. The art of making books was known in his time (ch. xix. 23). In whatever way it was done, whether by engraving on stone or lead, or by the use of more perishable materials, he was not ignorant of some method of making a record of thoughts to be preserved and transmitted to future times. Understanding

this art, and having abundant leisure, it is scarcely probable he would have failed to make a record of what had occurred during his own remarkable life. 3. Job has shown in his own speeches that he was well able to compose the book. In everything he goes far beyond all the other interlocutors, except God; and he who was competent in trials so severe as his were, to give utterance to the lofty eloquence, the argument, and the poetry now found in his speeches, was not incompetent to make a record of them in the long period of health and prosperity which he subsequently enjoyed. Every circumstance, therefore, seems to render it probable that Job was the author of this remarkable book, with the exception of the record which is made of his own age and death, and this may have been added afterwards, by another hand.

II. ITS DATE. The age in which Job lived has been as much controverted as his real existence and the authorship of the book. It has been thought that he lived in the time of Moses, of David, and even as low down as the Babylonish captivity; but we cannot reconcile either of these periods with the religion of Job, or the character of the book which contains his history. The probability is that he lived in the time of the patriarchs. The following are some of the arguments used to prove the great antiquity of this portion of the sacred volume.

1. The length of Job's life. It is stated that after his affliction "he lived an hundred and forty years;" at his death he must have been between 200 and 300 years of age.

2. He lived at a time when records were kept by engraving in stone; when the iron pen, the lead, and the rock were employed for this purpose; and when property was estimated by the flocks, herds, and great households of the possessors.

3. The religion of Job is of the same kind which we find prevailing in the time of Abraham, before the institution of the Jewish system. It is a religion of sacrifices, but without any officiating priest. Job himself presents the offering as the head of the family, in behalf of his children and his friends. There is no priest appointed for this office; no temple, tabernacle, or sacred place of any kind. Now, this is just the kind of religion which we find prevailing among the patriarchs until the giving of the law on Mount Sinai, and hence it is natural to infer that Job lived previous to that event. These circumstances combined leave little doubt as to the time when Job lived. They concur in fixing the period as not remote from the age of Abraham, and there is no other period of history in which they will be found to unite.

III. ITS LOCALITY. The sacred narrative informs us that Job dwelt "in the land of Uz." Uz is said to be in the north-eastern part of Arabia Deserta, between Idumea, Palestine, and the Euphrates. It is clear to some that the history of an inhabitant

of Idumea is the subject of the poem which bears the name of Job, and that all the persons introduced into it were Idumeans, dwelling in Idumea; in other words, Edomite Arabs.

IV. ITS AUTHENTICITY. The canonical authority of the book of Job, or its right to a place among the inspired Scriptures, is determined on the same principles as the other books of the Old Testament. The argument for this rests mainly on two considerations, which have generally been regarded as satisfactory by those who believe in the Divine mission of the Saviour, and the inspiration of the apostles. The first is, that it was found in the canon of the Jewish Scriptures, to which the Saviour gave his sanction as inspired; and the other is, that it is quoted in the New Testament as of Divine authority. It was in reference to this entire collection that the Saviour gave to the Jews of his time the direction, "Search the Scriptures." And it was of this entire collection that the Apostle Paul said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." St. James commends the patience of Job, and says it was well known to those to whom he wrote. We are not to suppose that the speeches of Eliphaz, Bildad, Zophar, and Elihu were inspired when they were uttered. The angry disputants frequently contradicted each other, and most of the speeches God himself has declared to be wrong (Job xlii. 7-9). The author of the book was undoubtedly inspired to give an account of this dispute, and he had a great moral purpose in view.

V. ITS CONTENTS. 1. The book of Job contains the history of a man equally distinguished for purity and uprightness of character, and for honours, wealth, and domestic happiness, whom God permitted for the trial of his faith to be suddenly deprived of all his numerous blessings, and to be at once plunged into the deepest affliction and most accumulated distress. His trial was great. He lost all, his sheep, his camels, his oxen, his asses, his houses, his daughters, and his health. It has been observed, that Satan left him nothing but his tongue to curse God with, his boils to torture him to do it, and his wife to persuade him to blaspheme. He who one day was the richest, happiest, and most honoured of men, in a very short time was the poorest, the most afflicted, and the most despised. But he was eminent for his piety, patience, and resignation under the pressure of his severe calamities, which humbled and purified him; all his afflictions only developed the strength of his patience. He sinned not, nor charged God foolishly. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

2. In this poem we have an exposition of the book of Providence, and a clear and satisfactory solution of many of its difficult and obscure passages.

The prosperity of the wicked, and the afflictions of the righteous have always been reckoned two as hard chapters as any in that book; but they are here expounded, and reconciled with the Divine wisdom, purity, and goodness, by the end they serve. Shall it be said, after this, that the conduct of Divine Providence cannot be vindicated in suffering an upright man to become a butt for the malice of Satan for so long a time, and for no purpose? The greatest, the most important purposes were accomplished by this trial. Job became a much better man than he ever was before, the dispensations of God's providence were illustrated and justified, Satan's devices unmasked, patience crowned and rewarded; and the Church of God greatly enriched by having bequeathed to it the vast treasury of Divine truth which is found in the book of Job.

3. We have here a monument of primitive theology. The first and great principles of the light of nature, on which natural religion is founded, are here, in a warm, and long, and learned dispute not only taken for granted on all sides, and not the least doubt made of them, but, by common consent, plainly laid down as eternal truths, illustrated and urged as commanding truths.

Were ever the being of God, his glorious attributes and perfections, his unsearchable wisdom, his irresistible power, his inconceivable glory, and his inflexible justice, discoursed of with more clearness, fulness, reverence, and Divine eloquence than in this book? The creation of the world, and the government of it, are here admirably described. Moral good and evil, virtue and vice, were never drawn more to the life—the beauty of the one, and the deformity of the other—than in this book.

4. We have also a specimen of early poetry and an illustration of the early views of science of incomparable beauty and sublimity. As a mere specimen of composition, apart from all the questions of its theology; as the oldest book in the world; as reflecting the manners, habits, and opinions of an ancient generation; as illustrating more than any other book extant the state of the sciences, the ancient views of astronomy, geology, geography, natural history, and the advances made in the arts, this book has a higher value than can be attached to any other record of the past, and demands the profound attention of those who would make themselves familiar with the early history of the human race. The theologian should study it as an invaluable introduction to the volume of inspired truth; the humble Christian, to obtain elevated views of God; the philosopher, to see how little the human mind can accomplish on the most important of all subjects without the aid of revelation; the child of sorrow, to learn the lessons of patient submission; the man of science, to know what was understood in the far distant periods of the past; the man of taste, as an incomparable specimen of poetic beauty and sublimity.

VI. ITS LESSONS. 1. We learn the advantage of possessing religious principles. Under the influence of religious principles Job was enabled to stand against all the allurements of greatness. His piety and zeal were most eminent. He watched over his offspring with a tender concern for their spiritual interests, and offered up continual intercession for them. Shall any suppose that an elevated station will excuse their neglect of religious duties? Rather let it be concluded that they are under stronger obligations than others, by their example and influence to recommend and enforce the profession and the practice of true godliness. The piety of Job did not consist in words only, or in mere external forms of devotion. Its purity and excellence were manifested by his vigorous exertions to render himself as extensively useful as possible.

2. We learn that human nature is still the same. "The rich have many friends, but the poor is despised of his neighbours," and his own brethren go far from him. So long as Job is in trouble and poverty, we hear nothing of his brothers and sisters, except in his own brief lamentation that his relations had forsaken him; but no sooner does the summer of prosperity return, than, behold! his brothers and sisters and those who had been of his acquaintance *before*, appear on the stage. Alas, how many there are who resemble the cuckoo, the marten, and the swallow, who come when the spring appears, but flee away at the approach of winter.

3. We are taught in a very forcible manner not to place our affections on earthly things, nor to expect our happiness in worldly advantages, inasmuch as they may suddenly be removed or embittered to us. A more striking instance of this cannot be produced than the history of Job, whom we have seen in one day plunged from the summit of human greatness, down to the lowest abyss of distress and misery.

4. We learn that the upright will be ultimately honoured by God. God may send afflictions upon them, and they may *seem* to be objects of his displeasure; but the period will arrive when he will show them marks of his favour. This may not *always* indeed be in the present life, but there will be a period when all these clouds will be dissipated, and when the good, the pious, the sincere friends of God, shall enjoy the returning tokens of his friendship. If his approbation of them is declared in no intelligible way in this life, it will be at the day of judgment in a more sublime manner even than it was announced to Job; if the whole of this life should be dark with storms, yet there is a heaven where, through eternity, there will be pure and unclouded day.

5. We should learn to overcome the unkindness of our friends by praying for them (ch. xiii. 8-10). This is the true way of meeting harsh reproaches and unkind reflections on our characters.

Whatever may be the severity with which we are treated by

others; whatever charges they may bring against us of hypocrisy or wickedness; however ingenious their arguments may be to prove this, or however cutting their sarcasms and retorts, we should never refuse to pray for them. It is one of the privileges of good men thus to pray for their calumniators and slanderers; and one of our highest honours, and it may be the source of our highest joy, is that of being made the instruments of calling down the divine blessing on those who have injured us.

6. We learn from this book, with what meekness and submission we should bear our trials; and that the best men are not free from affliction.

JOHN WEBSTER.



ART. VI.—JOHN BRIGHT; HIS POSITION AND SPEECHES.*

Speeches upon Questions of Public Policy. By JOHN BRIGHT, M.P. Edited by JAMES E. ROGERS. 2 Vols. London: Macmillan & Co. 1868.

IN the political struggles of recent years three statesmen have come to the front, and are the most conspicuous men of the day; their names are familiar to the whole country, and their political deeds and public character are canvassed in every corner of the United Kingdom. That they have important parts to perform in the immediate future of our political history cannot be doubted. We of course refer to the illustrious commoners, Disraeli, Gladstone, and Bright.

The first of the trio, by transcendent ability and infinite cleverness has raised himself from obscurity to be the head and master of the great aristocratic party, having the Conservative nobility

* [No apology is needed for the insertion of this article in our pages. Had it been simply a political disquisition, there might have been grounds for demur, notwithstanding its unquestionable ability. But it touches so skilfully upon many points of general human interest, it describes with such graphic beauty the character, not only of John Bright, but of several other contemporary statesmen, and, moreover, it is marked throughout by such sound sense and manly piety, that we are much mistaken if our readers do not regard it with the same favour as ourselves.—EDITOR.]

at his feet. His career was commenced as a novelist. In his early writings he propounded new theories of philosophical politics, social economies, and highly-coloured radicalism. The style is dashing and brilliant. He shows great skill and mastery of plot and situation, and is most apt in all the quick turns of dialogues; and is exhaustless in sparkling epigram. His pen is dipped in many hued colours of romance. He had the resources of a necromancer, but he panted to distinguish himself in parliament. His public life was commenced as a radical and a satellite of Daniel O'Connell; afterwards he was found in the rank of Sir Robert Peel's following; but when that distinguished statesman abandoned Protection at the call of the country, and for the good of the people, this young follower exceeded all precedent of abuse in denouncing the veteran statesman. In his scurrilous invectives such terms as "traitor" and "perfidious" were frequently used, and Peel was likened to the Turkish admiral, who steered his fleet straight into the enemy's port. But how has this "imp of fame" (his own phrase) now landed his own army or party, bag and baggage, right in the camp of the radicals, into the head quarters of Mr. Bright, whose *Ultima Thule* was "household suffrage."* This is Mr. Disraeli's "management." Never before in the British parliament has there been so consummate a "tactician." His powers of "manceuvre" and "manipulation" have never been approached. His real business capacity is said to be very slight, but his histrionic and purely partisan faculties are something prodigious. No other man in the empire could have "educated" the tories into passing a democratic reform bill, and compelled them to cheer lustily when it became law. However such "management" might be commended as military strategy, we confess to feelings of shame and sorrow as we view this new and infamous system introduced into English politics. We are glad it is a novelty to have these sleight-of-hand tricks introduced into the senate of the country, and shall view with fear and alarm its re-appearance. This "mystery-man" or, to use his own phrase, this "Asian Mystery," has performed a part that is, we trust, for ever played out. Let us have no more "educating parties," no more "management," but let there be conscience and honesty in parties and in public men. We know well how this ex-prime minister can "explain" his course by sounding platitudes, or retort upon his opponents by polished irony or withering sarcasm. But the melancholy truth remains, that a man of great endowments, and no doubt of high personal honour, has, to use the words of one of the first journals of the day, and a tory journal withal, "demoralised his own party, and debauched the public conscience."

* In his addresses upon the extension of the franchise, Mr. Bright's contention has been for the "restoration of the representation," and "returning to the ancient lines of the constitution," &c.

Mr. Gladstone has climbed to the highest altitude of an English statesman's ambition—the premiership of the British Empire, and the foremost politician of the realm. He began life a tory, tinged with tractarianism. Newman and his ardent disciples had infected the mind of this talented young scholar with their doctrines and spirit. Early in his public life he published a book enouncing a kind of spiritual Erastianism. This work excited notice and was reviewed in the *Edinburgh Review* by the brilliant and powerful pen of Macaulay, in 1839. At the opening of the article these words occur: "The author of this volume is a young man of unblemished character, and of rising parliamentary talents, the rising hope of those unbending tories," &c. * * * "We believe we do him no more than justice when we say that his abilities and demeanour have obtained for him the respect and good will of all parties."* Young Gladstone had attached himself to Sir R. Peel, attracted by that eminent man's eloquence, experience, cautious temper, and breadth of view, and was his faithful adherent till his deeply lamented death. Since that he has been drawn to the popular cause, and has for some time embraced it *con amore*. Of his learning, his powers of oratory and debate, his skill as financier, and his unflagging industry, we will not now speak. But his fine chivalrous sense of honour, his high integrity in the conduct of public business, his direct earnestness, throwing up place and position rather than taint his honour; these in connection with his genius as an orator and administrator, have roused the enthusiasm of the nation, and called forth loud and general plaudits upon his appointment as first minister of the crown.

We come now to the third figure of our group: the sturdy Quaker, John Bright. For many years his name has been a household word amongst us. The present writer recollects that when he was in his youth, Bright and Cobden visited the great city where he resided during their immortal anti-Corn Law crusade. Richard Cobden's lucid and fertile intellect, equally logical and determined, grappled with the financial and economic aspects of the subject, and though his manner was cold and hard, his evident mastery of the whole question, his transparent honesty, his ease and graciousness, commanded the densely-packed houses. But when Bright came, a very Jupiter in manner and style, he tore to shreds the flimsy arguments of the protectionists, denounced this worst of all tyrannies, the keeping out of foreign grain to supply the needy millions, and called upon them to arise in their might, and knock in such a way at the doors of the parliament that their demand should be granted. The fire and passion, the sweep and swing of his sentences, shook the assembled thousands, and the city

* P. 347, Vol. II. of Macaulay's *Essays*, edition of 1852.

rang with the power of his name. Cobden and Bright were nobly mated, and, though unlike each other in physical and mental qualities, they were admirable counterparts of each other. They were thoroughly one in political faith and sympathy, and were inexorably resolute in their purpose to have the hateful bread tax removed from the statute-book. We know the inadequacy and danger of describing character or events by general terms, yet we venture to say that Cobden's *forte* was conviction by bare reasoning; Bright's was securing acceptance by impressive persuasion. Not that Cobden could not persuade, nor Bright reason, but these are not the leading characteristics of their oratory. There was something irresistible and vehement about Bright's representations and appeals. There was no vociferating, no gesticulations, and no wildness of speech. His voice was one of great compass, and he always held it in perfect command. But it was not a rich voice, nor capable of the long resounding reaches of the most famous orators; it clearly cannot bear the strain of prolonged and rolling periods; hence he has had to form a school of oratory suited to himself. His gestures were confined to the easy and natural use of the right arm. His was an inner and spiritual vehemence, which is mightier and more infecting than bluster and raving. His deliberation and ease have become more manifest of late years. The reporters delight in his manner and style, and he speaks to them as well as to the crowds who flock to hear him. In this he forms a favorable contrast to his illustrious colleague, the Chancellor of the Exchequer. That gentleman's manner is a horror to the reporters, and taxes the powers of the most accomplished stenographer. He speaks in jerks, which follow each other with astounding celerity, he jerks in quotation and reference without preliminary or pause. Bright's hearers, in the days of which we speak, were confronted by a man who had given all his mind to his theme, and was fully penetrated with its importance, and who was indignant at the selfishness and indifference of the governing class to the hunger and pressing need of multitudes of their own countrymen, and who, in spite of all reason, remonstrance, and appeal, clung tenaciously to their odious "Protection." Against this class, as a class, in his great crusade, our orator used all his vast resource of argument, metaphor, invective, and sarcasm. One thing which helped to produce the wonderful effect of his speeches, was the conviction that it was not the mere professional advocate who was speaking. It was evident he was no mere spouting demagogue. If he was mistaken, he was profoundly sincere; he was never a self-seeker, or place or popularity hunter. He was ever under the stern conscientious sense of duty, and never the creature of passion. He was fully identified with his advocacy of the cause of his suffering and helpless fellow countrymen. The same features characterized his labours in the

cause of peace and political reform. This latter enterprise he embarked in when its friends, among leading politicians, were to be numbered upon the fingers of the right hand, and this small minority treated as crochety disturbers of the public quiet, or as fanatical firebrands. But with an ability, fearlessness, and persistency all his own, our Quaker orator, in parliament and on platform, all over the United Kingdom, spoke with an earnestness, almost prophetic, of the danger and folly of keeping five millions of qualified men outside the pale of the constitution, and boldly declared that unless the doors were opened there might arise an element in our national life difficult to quell. With singular swiftness and completeness have his plans and proposals become the law of the realm. While Mr. Gladstone has come round from Toryism to be the accepted and trusted champion of the Liberal party, and while Mr. Disraeli has boxed the political compass, and "dished the Whigs" in voting for household suffrage, this clear-headed Quaker, with rare political foresight, which is one of the true qualities of statesmanship, has stood firmly to his ground, as both Whigs and Tories have come round to him. They have come to him, he has not gone to them. Let our readers turn back ten or twelve years ago, and they will find him the best-abused man in England. Those called Reformers looked askance upon him, and called him an extreme man of impracticable theories; while the cut-and-dry Whig and Tory press teemed with the bitterest and most scurrilous abuse of him. Here are a few choice terms, taken, not from obscure country papers, but from high-class and high-priced journals: "Wanting in pluck and temper;" "Venting violent projects in inflammatory language;" "The most fatal and deadly enemy of the cause he professes to champion;" "Bitter and intemperate;" "Subject to obliquity of feeling, which amounts to inhumanity of the grossest kind, which is only characteristic of the man;" "The promulgator of the rashest theories with the greatest momentum;" "Evidently delights in setting class against class." And so on, *ad infinitum*. He may well say that he has had to "endure hurricanes of abuse." To show that he was not a proposer of any novelty in the English constitution in contending for household suffrage, he quoted, with great effect, an extract from a speech of "the greatest light the Whig party ever had" (this was at Manchester, December, 1858): "Mr. Speaker," said the celebrated Fox, "Sir, I think to extend the representation to housekeepers is the best and most justifiable plan of reform; I think also that it is the most perfect recurrence to first principles—the first known and recorded principles of our constitution." This speech of Fox was delivered as far back as 1797. Yet for advocating this Whig proposal Bright was cordially hated and liberally abused. During the recent elec-

tion campaigns Bright's name was almost invariably classed with Gladstone's as the chiefs of the liberal party of the country. That on Mr. Gladstone's accession to the premiership, Bright should assume his place in the cabinet seemed inevitable and natural. It was felt that it would seriously derange the system of parliamentary government, that a man who has won his way to the very front ranks in the Parliament and the country, and who is confessed to be the inspiring spirit of his party, who can say nothing by which their course is not influenced, and whose words are flashed by telegraph, or sent by reporters, all over the British Empire, that he should not take a share of the responsibility. A great outsider, officially unconnected with the government, yet having been one of the chief instruments of bringing them into power, and being one with them on the great questions of the day, may on some point commit the party and involve them in difficulty, and not incur any of the responsibility of his own actions. But on the other hand, as an unpledged and friendly counsellor and critic, his strong, subtle, and statesmanlike mind, might be of more service to the Government and the Liberal cause, than as the mere head of a department. That the uses and habits of his life, and the broad views he takes of things, may have unfitted him for submitting to the circumlocution and endless details of red-tapism of office, is more than probable. It is believed by some that as the unattached but hearty advocate of the Government, and as the tribune of the people, the national mouth-piece, so to speak, he might be a greater power in the State than as the Right Honourable John Bright, fagging at a departmental desk. He in the Commons, like Lord Derby in the Lords, will take no dignity from office, and is above its patronages and glitter. It is moreover believed by some that he may be a source of weakness in the Cabinet. He is strongly committed to extreme opinions upon taxation, war, our place in European politics, the punishment of political offenders, and some other matters,—and he must either waive and suppress or throw them overboard, for if they be insisted upon a divided Cabinet is inevitable, and the Liberal party will again become a "rabble." But for weal or damage, he is in the Cabinet. He has not taken the course of his friend, Mr. Cobden, who peremptorily refused to join Lord Palmerston's Cabinet. It must be stated, however, that Mr. Gladstone is a very different chief to Palmerston, and the policy of the two governments is vastly different. We cling to the belief that though in the Imperial Cabinet he will still be the people's speaker, exposing abuses, promoting beneficent legislations, setting himself against costly and needless armaments, resting not till education be brought to every family in the land, taxation made equal, and the long bleeding wounds

of Ireland healed. If these important subjects be allowed to slumber, then extension of the franchise is of little avail, as that is but the means to this great end, and Mr. Bright's voice will do more in the ventilation and agitation of these questions than any other power in the country. And if the taking office acts as soporifically upon him as it generally does upon public men, it will be a national calamity that he has taken it. The people, however, look to him with confidence, that on the platforms of the country, and the floor of the sovereign assembly of the empire, he will still champion their cause.* There are numbers of men in the Commons of excellent executive ability, but there are only four men of unmistakable genius as statesmen and orators. Mr. Disraeli, on the left hand of the Speaker, as a most adroit obstructionist; Mr. Lowe, Bright's superior in classical polish, keenness of intellect, and command of stately vocables, but not to be trusted after his eccentric and unhappy raid into the liberal camp in 1866. Then comes the Premier with a Titan's powers, but apt to oversay a thing; his besetting sin being wordiness and lack in supreme self-possession and control: his warmth and vehemence is liable to hurt his cause. Then we have our President of the Board of Trade, trusted and honoured as the fearless and eloquent expounder of the people's needs and demands.

Of Bright's personal history little is known beyond the delightful references and touches in his speeches, giving them a homely flavour in more senses than one. In a meeting of twelve hundred of his own workpeople, at Rochdale, in January, 1867, in reply to their address, rebutting the malignant slanders heaped upon him, he gives, with graphic plainness and force, an epitome of the history of his family: "My father was apprenticed," he says, "to learn to weave at a village in Derbyshire. About the year 1796, he was free from his apprenticeship, and he sallied forth to seek his living, or, as the story books say, 'to seek his fortune,' along with a fellow-apprentice; and I have heard him say that their joint purse did not amount to more than ten shillings. He found employment at his business as a weaver, and was able to earn six shillings a week. At that time the Government of England was engaged in a tremendous war with the French Republic, and the people's blood was shed as though it was but

* Mr. Bright evidently sees the difficulty before him, of continuing to advocate freely and boldly popular questions, and of being duly reticent for the harmony of the Cabinet. He speaks (ere his recent re-election) of them as "discordant," but clings to the hope that he may succeed in harmonizing them.

water, and squandering its treasure as though it had not been accumulated by the painful labour and the sweat of the population of this kingdom. Trade was very bad, and wages very low. Six shillings a week were as much as a handloom weaver could earn. In 1802 my father came to this town. His old master's sons came here, and in conjunction with two or three gentlemen in this neighbourhood, they built the mill, which you all know quite well as the 'Hanging Road Factory.' It was, I believe, the second factory in this town which was set to work in the cotton-spinning. He remained there for seven years, and in 1809 he took that old mill, which is even yet in our occupation, and with the outward and somewhat dismal aspect of which you are all perfectly familiar. Some friends of his in Manchester, who were in business as commission agents, seeing his aptitude for business, and believing in his honourable character, found the capital which was necessary to begin business within that mill, and about the end of the year 1809 that old steam-engine, which was put down by Boulton and Watt, nobody knows how long since, first moved round to spin cotton in that mill. Well, now, from 1809 to 1867 is at least fifty-seven years; and I venture to say that, with one single exception, and that not of long duration, there has been during that time an uninterrupted harmony and confidence between my family connected with that business and those who have assisted us and been employed by us." He reminded the House of Commons once that if he was plain and rugged, they must remember that he had not been at school since he was fifteen. How hard he has worked at self-culture and self-discipline is evident to every student of these volumes. On first taking them up, we turned with great strength of desire to read some of his famous anti-Corn Law orations; but were disappointed at finding only one of them inserted. There was a strange power in those early speeches to move and convince, persuade and excite. The ears of men tingled as they listened; they were roused with indignation or joined in the laugh provoked by humour or sarcasm. We see the difficulty and embarrassment surrounding the rev. editor. He would look at those early orations, so fervid and full of effervescence, as lacking the compression, dignity, and purity of his later speeches, and as not being of abiding worth, nor to be taken as models of oratory. There is not one of the inserted speeches we could have spared, and we heartily thank the editor for giving them just as they came from the orator's lips. As an instance of the electric effect of his early speeches, we refer to a meeting in London, February 8th, 1842, of the deputies from the anti-Corn Law associations of the entire country, held at the "Crown and Anchor," the headquarters of London Radicalism. The theme of his speech was that no compromise should be entertained, and they should listen to nothing

but to import with perfect freedom that food for the want of which the people were enduring great distress. And though able addresses had been delivered by D. M'Laren (now M.P. for Edinburgh) and others, and an animated and eloquent speech by Daniel O'Connell, yet so comprehensive was the sweep, so exhaustive was the argument, so fervid was the eloquence of the young Quaker's oration, that at its conclusion the whole audience sprang instinctively to their feet, and waved hats and handkerchiefs, and continued cheering for some minutes. Here is the concluding sentence of one of these harangues: "The time is now come when we must no longer look upon this infamous law (the Corn Law) as a mistake on the part of the aristocracy and the landowners—it was no mistake of the landowners, no accident, chance had nothing to do with it—it was a crime of the deepest dye against the rights and industry and against the well-being of the British people, and—

‘Not all that heralds take from coffin'd clay,
Nor florid prose, nor honied lines of rhyme,
Can blazon evil deeds or consecrate a crime.’”

A similar effect was produced in an immense gathering in Drury-lane theatre. Never in the palmiest days of the drama had the house been packed as it was that night. The pithy, unadorned argumentation of Cobden; the finished and graceful periods of W. J. Fox, then in his prime, convinced and delighted the audience. But the sledge-hammer logic and appeals of Bright created the greatest enthusiasm. Here's his peroration: "There is no institution of this country, the monarchy, aristocracy, the church, or any other whatever, of which I would not say, attach it to the Corn Law and I will predict its fate. In this country every thing I hold dear is contained. In countries not far off, we have seen institutions shaken to their foundations by dire calamities. We have seen crowns and hierarchies shaken to the dust; we have seen ranks, and orders, and parties overthrown, but there is one party which survived all this, and that party is the People. Whatever convulsions may happen in this country, whatever order may be overthrown, the people will survive:—

‘There's yet on earth, a far auguster thing,
Small though it be, than parliament or king.’”

In 1843 the northern city of Durham placed this orator in the great scenes of his triumphs, the House of Commons; and among those who went arm-and-arm to the polling-booth with this Quaker candidate, was the learned and truly venerable Dean of Durham. In less than a month after his election he made his maiden speech. It was plain and modest, and yet indicative of those qualities which have made him famous. He animadverted upon the policy of the

ministry (Sir R. Peel's), many of his supporters having spoken favourably of the theory of free-trade. He thus assails his present friend, colleague, and chief, Mr. Gladstone, who occupied then the very office Bright fills now: "I can assure him that his flimsy excuses will not avail him at the bar of public opinion. He knows what is right, and he refuses to do it, and whether the session be at its beginning or near its close, it is his duty to propose measures of relief to the commerce of the country. That this is not the time, is an excuse as untrue as it is insulting. When will the time come? when will monopoly resign its hold of the subsistence of the people? Can the Ethiopian change his skin, or the leopard his spots? The Government knows what is right, the people demand it to be done, and the ministry who refuse to act incur a fearful responsibility." When it got out that Peel could no longer withstand the rapidly swelling tide of public sentiment rolling in upon the parliament, demanding the removal of the detested bread tax, the country was astounded. The last convert at the time was the Duke of Wellington; he yielded at the eleventh hour, when Peel threatened to resign and advise Her Majesty to send for Cobden. In the great debate which followed Bright took a conspicuous part. His speech is thus characterized: "He seemed animated to an unusual pitch of oratorical excellence. His periods were adroitly and sometimes elegantly turned; but, in addition to this, they alternately glittered with satire and thrilled with pathos." We cannot deny our readers the pleasure of one paragraph from this splendid oration: "You say the premier is a traitor; it would ill become me to attempt his defence after the speech he delivered last night—a speech, I will venture to say, more powerful and more to be admired than any speech which has been delivered within the memory of any man in this house. I watched him as he went home last night, and for the first time I envied him his feelings. That speech has circulated by scores of thousands throughout this kingdom and throughout the world; and wherever a man is to be found who loves justice, and wherever there is a labourer whom you have trampled underfoot, that speech will bring joy to the heart of one, and hope to the breast of the other. [When these generous words were uttered, Peel could not restrain his emotion, and unbidden tears sprang to his eyes.] You chose the right hon. baronet—why? Because he was the ablest man of your party. You always said so, and you will not deny it now. Why was he the ablest? Because he had profound attainments and great experience, and an honest regard for the good of his country. You placed him in office. When a man is in office, is he not the same man as when in opposition?" &c. This speech raised Bright to a place among the chief orators and debaters of that great council, and ever since, when the words

"Bright is up," have sounded along the corridors and through the lobbies of St. Stephen's, men have rushed from committees, from business, or from dinner, to listen; and though they may have hated the sentiments delivered, and had little liking for the speaker himself, yet by the magic power of his genius they were compelled to hear him. And then, he knew and they knew that his every word would be heard all over the world. How few speeches will bear the test of cool critical perusal. How much that in the crush and excitement of a public meeting is cheered as oratory, when this examiner is applied is seen to be only clap-trap or pompous platitude. Now to this test Professor Rogers has brought the speeches of John Bright, and the result is, that apart from what is purely local and temporary, and their political complexion, they will retain a place among the productions of the greatest of orators. And more than this, these volumes credential Mr. Bright's claim to be a truly sagacious statesman. There is evidence in plenty of that mastery of political subjects, that breadth and comprehensiveness of view, that coolness of temper, that forecasting of events, and powers of eloquent enunciation, which are the accompaniments of true statesmanship. One thing is very marked; he never shifts his attitude. He knows nothing of the oscillation of uncertainty, or even doubt. His ground is well taken, and he bides calmly his time to see the world come round to him, and his opinions and principles take the throne and prevail. He often seems to look forward, like the seers in the olden times, and announces that the day of light and liberty is approaching. The witlings and wisecracks laugh in derision, and cover him with scorn and opprobrium, and say that his day will never dawn, but even as they speak the first glimmer of light falls upon their eye. Well may the lines of Keble be applied to him:—

"That is the heart for thoughtful seer,
Watching in trance, "nor dark nor clear,"
The appalling future, as it nearer draws!
His spirit calmed, the storms to meet,
Feeling the rock beneath his feet,
And tracing through the cloud the eternal cause."

Thus in the darkest hour of the American war, when Gladstone announced that Jefferson Davis had created a nation, and Lord Russell said that the North was fighting for conquest, and the South for independence, and when all sides were for the South, Bright felt the rock beneath his feet, and saw the sinking quicksands his enemies were rushing into. In one of his speeches on the Irish Church, in the Commons, he reminds his hearers how often they had come round to the principles he had advocated, though they had been denounced as heretical, American, and revolutionary. But the lions in the way have turned out to be

but hobgoblins, and that his upsetting the constitution had proved to be strengthening the constitution. "In my belief," he says, "the changes which have been made in our times are the glory of our times; I believe that our posterity will regard them as the natural and blessed fruits of the growth of intelligence, of the more comprehensive policy of this age." (Cheers.*) Towards the end of this speech he says, "Let us take this Irish State Church, not with a rude—I am against rudeness and rashness in legislative action—but still, with a resolute grasp; you will pluck up, if you adopt the policy we recommend, a weed which pollutes the air (an hon. member, 'No,' and cheers.) But I will give the hon. gentleman consolation in the conclusion of my sentence. I say you will pluck up a weed that pollutes the air, but you will leave a true Protestant Church, which will hereafter be an ornament and grace to all those brought within the range of its influence."

We have seen it stated that Bright's oratory is not the offspring of genius, but the "result of supreme capacity for taking pains." In confirmation of this theory a story is given, which appears to us to be apocryphal, to this effect: A visitor to the parish church of Rochdale, not long ago, asked the sexton whether John Bright ever came there. "Nay," was the reply, "he never comes now, but I can recollect the time when he wor but a lad, and he used to go there and mak' speeches again church-rates. I've seen him speaking from one o' th' gravestones; he could'nt speak much, and he used to read his speeches from a paper." And so this critic concludes from (1) his being unable to speak much when a lad, and (2) from his use of notes at the time, that he is a talented man, but not an orator of genius. In their maiden efforts the greatest men have been subjects of nervous trepidation, and Burke, Canning, Cobden, and Robert Hall have confessed to this haunting weakness after years of practice; and Bright himself said, three years ago, that he was always happier the morning after a meeting than before it. Let our kind reader peruse repeatedly, as we have done, Bright's great speech in the Commons in 1866, in answer to Lowe's anti-Reform speech, much of which must have been created at the time, as it arose from the exigencies of the debate, and see the spontaneous clothing of impassioned thought, proving him to possess the creative and combining power in rare perfection. We believe there has been prolonged and earnest cultivation, assiduous

* We have to complain against the editing of these speeches, that those marks usually inserted by reporters to indicate the effect of the speech upon the audiences are left out. We regret that "conventional dignity" has in this case destroyed the animation and lessened greatly the interest in reading these books, making them appear more like essays than speeches. Were our reporters to do this there would be a general outcry. When these significant parentheses appear, the selections are from our own collection of the speeches.

study and self-discipline ; that his terse propriety of phrase is the result of great care, but this is not inconsistent with native and inborn genius. In the case of the great sons of genius—Burke, Canning, and Sheridan—there are the marks of cultivation and labour, and yet no one attributes their gifts wholly to culture. There was no greater mechanic of speech than the last-named, and yet he was the darling child of genius. No mere taking of pains could give birth to a John Bright. Besides, we caught this same critic napping ; for, in the next issue of the journal, Bright was made to be one of the quartette of orators of genius in the Commons—Gladstone, Disraeli, Lowe, and Bright.

However these volumes may effect Mr. Bright's fame as a statesman, they will become one of the few standard classics of English oratory. Professor Rogers very truly says : " It seems likely that the course of events in this country will lead those who may desire to possess influence in the conduct of public affairs to study the art of public speaking. If so, nothing which can be found in English literature will aid the aspirant after the great faculty more than the careful study and reiterated perusal of the speeches contained in these volumes. Let a student try to use Burke's speeches as an instrument of such education, and the likelihood is he will become turgid where his master is grand, and in seeking to elevate his style to Burke's he may vitiate it ; while Bright's simple grandeur is just that which will give light and help to the student, who modestly aspires to be effective where his " model is superb." We have sought with curious care to find any " fine " language, and mongrel Greek, or bastard Latin in these speeches, but we cannot ; a truly wonderful use is made of simple massive Saxon. It is such a relief to get from the pinchbeck English, the varnish and tinsel of spouters and leader-writers, to the strong, nervous, homely language of these speeches. Wonderfully combined with the familiarity of allusion, rugged sense, and homely phrase, there is the greatest dignity and faultless elevation. The desert often brightens into beauty and abundant fruitage by the exercise of his rich imagination. Of course, as it is one of the functions of the orator to deal with the emotions, he should be an adept in the use of that wondrous instrument, the human heart. He should be able to touch its subtlest chords and rouse it into vehemence, to kindle the fires of passion, ride calmly upon a storm of invective, appeal, scorn, or declamation, as well as to be tender, and melt into tears. This Mr. Bright does to perfection ; and the constant impression is that he does not labour to get his indignation up to boiling point. He does not exhaust himself for effect. The effort he seems to make is to suppress and keep down his humour, scorn, or indignation. When we have heard or read other excellent

speakers, we have been impressed with the thought that they had exhausted themselves, had strained their powers to great tension ; but here the rein is vigorously used, not the spur. Had he allowed himself, his exuberant powers would have yielded much more, but the effect would have been spoiled, and the end of the speech frustrated. He is always perfect master of his thoughts and feelings. Amidst stormy opposition, or deafening cheers, when strong excitement seizes and overmasters everyone, he, in danger of being most moved, stands calm and perfectly possessed, speaking with deliberation and wondrous force. His wrath is never petty and personal. It is the wrath of the understanding, not hate, or spiteful anger. His potent voice is lifted against the tyrannous impost, or unjust exclusion ; the selfishness and meannesses of ruling or dominant powers. He is thoroughly penetrated with political morality and a lofty love of humanity. His mind is steeped in great resentments, and filled with lively pictures of suffering and wrong, and it has been the object of his life, irrespective of party ties, to remove the cause of suffering, and redress the evil. Some have spoken of Bright's genius as lying exclusively on the side of the pathetic. But such observers have failed to perceive, mixed wonderfully and inexplicably with his deep sympathy, that there is the opposite quality of humour, generally quiet, as humour is, but sometimes verging towards the grotesque and droll, never used for mere laughter or amusement, but cutting and severe. This mixture or contrast of opposite qualities we do not remember in any orator, and only in Thackeray and Dickens as writers. We can recall instances in their works most tender and pathetic, but before the tear has well flown some humourous stroke or droll view of something counteracts the emotion, and the face broadens into a smile. Many such examples are found in these speeches ; take this one : During the American war the trade of Lancashire was stagnated by the failure of the supply of cotton. An attempt was made to keep some of the mills partially at work with Indian cotton, known as Surat, which to work was most difficult and distressing. A minister one Sunday morning was praying that merciful heaven would cause a plentiful supply of cotton to come, when a man in the congregation, a cotton spinner, cried out, "Yes, Lord, but not Surat !" We remember the electric effect of this incident as related by Mr. Bright. Another example of the same grim sort of humour was found in his allusions to the leading ministers, in his celebrated speech in the parliament during the Russian war. In his opposition to this war he was sustained by some of the foremost men in the country. The debate was upon the enrolling of the Foreign Legion. The terrible crop of disasters from the Crimea was beginning to appear, and a tale of distress was rending the hearts and homes of England.

In the debate, Mr. Bright delivered a speech which made a profound sensation in the House and the country. His sarcasms upon Lords Russell and Palmerston were most pungent. He said that when the country was heaving in the throes of a great war, Lord John Russell "was making a small speech upon a great subject somewhere in Cumberland. And at Bedford he descanted upon the fate of empires, forgetting that nothing was so likely to destroy an empire as unnecessary wars." Still more cutting was his reference to Lord Palmerston, who had delivered a speech denying the doctrine of human depravity. He says, "The noble lord undertook a more difficult task, a task left unaccomplished by Voltaire; and when he addressed the Hampshire peasantry, in one short sentence overturned the New Testament, and destroyed the foundation of the Christian religion." He also referred to the after-dinner utterances at the Reform Club, when Sir C. Napier was feasted before his unfortunate summer in the Baltic. And then occurred this memorable scene. In his most impressive manner, Mr. Bright was speaking thus, "Before the summer is over, perhaps before it comes, we may have news from the swamps of the Danube, news of the indiscriminate slaughter of the battle-field, which may strike hundreds of people in this country dumb with agony and despair. I want to know, then, whether the jokes and stories of the noble Lord (Palmerston) were becoming at a time like this? The reckless levity that was displayed was, in my opinion, discreditable in the last degree to the great and responsible statesman of a civilised and Christian nation."

Viscount Palmerston: "Sir, if the honourable and reverend gentleman,—"

Mr. Cobden: "I rise to order. The noble lord has, I believe, made use of an epithet in speaking of my honourable friend that is not justified by the rules of the House."

Thus was the flippancy of the "jaunty old lord" checked. But Mr. Bright was sublime in his pathos, and thrilled that cold and critical audience by his reference to the losses they had sustained in their own House through this war, and in these solemn, simple, and fitting words spoke of the loss of the Hon. Col. Boyle, member for Frome: "We all know what we have lost in this House, in the honourable member for Frome. I met him a short time before he went out, at Mr. Westerton's, the bookseller, near Hyde Park corner. I asked him whether he was going out? He answered, he was afraid he was; not afraid in the sense of personal fear—he knew not that—but he said with a look and a tone I shall never forget, 'Tis no light matter for a man who has a wife and five little children.' The stormy Euxine is his grave; his wife is a widow, his children fatherless." This told better and went deeper than any "war piece," or any raving about the horrors of war.

In his most ornate passages there is the same severe simplicity. In one of his Birmingham speeches he tried to realise the two thousand millions "extracted from the industry of the people of this small island, in pursuit of the will-o'-the-wisp—the balance of power." "I cannot imagine how much £2,000,000,000 is, and therefore I shall not attempt to make you comprehend it. I presume it is like those vast and incomprehensible astronomical distances with which we have lately been made familiar, but however familiar, we feel that we do not know one bit more about them than we did. (A laugh.) When I try to think of that sum of £2,000,000,000, there is a sort of vision passes before my mind's eye. I see your peasant labourer delve and plough, sow and reap, sweat beneath the summer's sun, or grow prematurely old before the winter's blast; I see your noble mechanic, with his manly countenance and his matchless skill, toiling at his bench or his forge; I see one of the workers in our factories in the north—a woman; a girl it may be, gentle and good, as many of them are, as your sisters and daughters are—I see her intent upon the spindle, whose revolutions are so rapid that the eye fails altogether to detect them, or the alternative flight of the unresisting shuttle. I turn again to another portion of your population, which, 'plunged in mines, forgets the sun was made,' and I see the man who brings up from the secret chambers of the earth the elements of the riches and greatness of his country. When I see all this I have before me a mass of produce and of wealth which I am no more able to comprehend than I am that £2,000,000,000 of which I have spoken; but I behold in its full proportion the hideous error of your Governments, whose fatal policy consumes, in some cases half, never less than a third, of all the results of that industry which God intended should fertilise and bless every home in England, but the fruits of which are squandered in every part of the surface of the globe, without producing the smallest good to the people of England." (Loud cheers.)

We have spoken of the terrible power of our orator's sarcasm; we shall never forget its withering power upon the present Sir R. Peel. He had extolled the "gentlemen" of the South, and demanded the recognition of the South, and vented tirades of abuse upon the North. In the debate Bright thus speaks of the right hon. baronet, then the Irish Secretary: "The other day, not a week since, a member of the present Government—he is not a statesman, he is the son of a great statesman, and occupies the position of Secretary for Ireland—he dared to say to an English audience that he wished the Republic to be divided, and that the South should become an independent State. If in that land which, I suppose in punishment for some of its offences, has been committed to his care; if that island were to attempt to secede, not to set up a slave kingdom, but a kingdom more free than it has ever

been, the Government, of which he is a member, would sack its cities and drench its soil with blood before they would allow such a kingdom to be established."

In the same way he dealt with the Disraeli-Mayo scheme for settling all the evils of Ireland by endowing a Papist University in the country. Standing opposite to the right hon. member for Bucks, he said: "It is quite clear that for the evils we have to combat the remedy which the right hon. gentleman offers through the Chief Secretary is no remedy at all. (Cheers from the Opposition.) I recollect, a little time ago, a gentleman writing about the curious things that happened in his time, and he said, among other things, that there was a man down in the same county—I don't know whether it was Buckingham, or where it was (laughter)—and the man was not a Cabinet Minister, he was only a mountebank (renewed laughter), but he set up a stall, and offered to the country people to sell them pills that were very good against earthquakes." (Roars of laughter.) Again, when referring to Lord Derby's professions about reform in 1858, he said: "It would be like a sort of feast that a Spanish host sets before his guests, consisting of a little meat and a great deal of table-cloth." Nothing could exceed his crowning humourism, exhibiting his great felicity in stinging, sticking designations, and which are more effective than folios of dry argument; we refer to his reply to Messrs. Lowe and Horsman in 1866, which dissolved the whole country into laughter at the expense of the two right hon. gentlemen. He had been speaking of their growing disaffection ever since they were left out in the cold without office, and goes on to say: "If I might make an alteration, or parody, of a few lines of a stanza of one of the most beautiful poems of our language, I would say—

'For who to dumb forgetfulness a prey,
The pleasing office e'er resigned,
Left the warm precincts of the Treasury,
Nor cast one last long lingering look behind.'

(Loud laughter.) What I complain of is this, and in it is a fair complaint to make to this House; that when place recedes into the somewhat dim past, that which when in office was deemed patriotism, vanishes altogether when out of office. We have what we might call a wild howl of despair from those benches because it is proposed to diminish the franchise from £10 to £7. The right hon. gentleman below me, who said a little against the Government, and something against the bill last night, made an attack upon so humble an individual as myself. He was one of the first of the new party who gave expression to his great grief. He had retired into what may be called the political Cave of Adullam, into which he invited every one in distress, and every one who is discontented, and called them around him. (Laughter.) The right hon. gentleman

has long been anxious to form a party in this House; and there is scarcely a member at this end of the House who is able to address the House with effect, or to take part in the debates, that he has not tried to bring over to his party and cabal. He has succeeded in hooking the right hon. member for Calne. I know it was an opinion entertained many years ago by a member of the treasury bench that two men could make a party; a party formed of two men so amiable and so discreet (loud laughter) we may hope to see for the first time in parliament perfectly harmonious and distinguished by a natural and unbroken trust. (Renewed laughter.) But there is one great difficulty which it is impossible to ignore, as in the case of a Scotch terrier, which is so covered with hair that you could not tell which was the head and which was the tail." (Shouts of laughter). And a little further on he spoke of Messrs. Lowe and Marsh having been Australian legislators, and thus only able to "take a Botany Bay impression of the character of the bulk of their countrymen." (Laughter).

In proof of his skill as an orator, and his superior influence in Parliament, we quote a bit of pure sentiment. Any other man attempting this would have been laughed to scorn, but his cunning hand touched the tenderest chords of the hearts of the four hundred gentlemen who heard him. It was in his speech on Mr. Roebuck's motion to recognise the South: "What was the state of things before the war? Every year, in the Southern States of America, there were 150,000 children born to the bondage and doom of slavery, born to the liability by law, by custom, and by the devilish cupidity of man—to the lash, to the branding iron, to be taken from their families and carried they know not where. I want to know whether you feel as I feel on this question. When I go down to my home from this place, I find a half-a-dozen little children playing on my hearth. How many members are there who can say with me that the most innocent, the most pure and the most holy joy which in their past years they have felt, or in future years they have hoped for, has arisen from contact and association with their once precious children! If so, if when the hand of death takes one of these flowers from your household, your heart is overwhelmed with sorrow, and your household is covered by gloom—what would it be if your children were brought up under this infernal system? 150,000 children are every year brought into this world in the slave states. Amongst these gentlemen, amongst this chivalry, amongst these men we can make our friends! Do you forget the thousand-fold griefs and countless agonies which belonged to the silent conflict of slavery, before this war begun. It is all very well for the hon. and learned gentleman (Mr. Roebuck) to tell me and tell the House—he may tell the House, but he will not tell the country with any satisfaction to it,—that slavery after all is not such a

very bad thing. Why, the brother of the member for South Durham told me himself, that in North Carolina he saw a woman whose every child—ten in number—had been sold at that age when they would fetch a price for their masters!”

In many of these speeches we are struck with his manifest attachment to the Throne. When Mr. Ayrton, at a great meeting in London, sneeringly alluded to the Queen not coming to the palace window to see the great Reform demonstration as it passed her gates, Mr. Bright rose and rebuked him, saying, “I could not sit and hear such observations without a sensation of wonder and pain.” And on another occasion he said, “If the Throne of England be filled with as much dignity and purity as now, may the venerable monarchy be perpetual.” In another meeting he speaks of the Queen as the “noble and illustrious lady who sits upon the Throne.”

How thoroughly he had studied our English Bible is evident from the texture of, and many allusions in, his speeches. See the magnificent use he makes of a solitary verse from the Psalms: “The noble lord (Lord Mayo) towards the conclusion of his speech, spoke of the cloud which at present rests over Ireland. It is a dark and heavy cloud, and its darkness extends over the feelings of men in all parts of the British empire. But there is a consolation we may take to ourselves. An inspired king, and bard, and prophet, has left us words which are not only an expression of a fact, but which we may take as the utterance of a prophecy. He says, ‘To the upright there ariseth light in the darkness.’ Let us try in this matter to be upright. That cloud will be dispelled. The dangers that surround us will vanish, and we may yet have the happiness of leaving to our children the heritage of an honourable citizenship in an united and prosperous empire.” (Loud cheers.) Equally evident is his close and loving study of the poets. A fine poetic feeling runs through numberless passages of his speeches, and there is often the heave and swell of true poetry. We gather that the older poets have been more congenial to his cast of mind. We transcribe the statement of an indisputable authority on this point. “Our great political orator, to whom the House of Commons listened with an admiration as cordial as that which he commanded in the Free Trade Hall of this city, or the Town Hall of Birmingham (cheers), had acquired his remarkable eloquence in a great degree, by the study of our more illustrious poets. Fierce invective, calm explanation, pathos and humour, passionate declamation and biting epigram, were equally at his command. Doubtless Mr. Bright was born with a natural genius for eloquence, no culture could have transformed a dull man into an orator; but Mr. Bright’s knowledge of the English language did not come from genius merely, it was not a gift, but an acqui-

tion. It had been his practice for many years, after his return from the House of Commons at night, to spend three quarters of an hour in quiet enjoyment of a cigar (a laugh) and an English poet. Nor did he read in a vague or desultory manner: he chose his poet every session, and worked at his books until they were exhausted, or the session was over. Perhaps one reason why Mr. Bright had been, as many people had thought, calmer and more moderate during the last two years, might be that instead of drawing inspiration from the strong volcanic fires of Byron, he had been reading Cowper's *Task* or Wordsworth's *Excursions*." (Laughter and applause). Two examples are selected out of dozens. In a speech at Dublin on the wrongs of Ireland he says: "The surface of society is not incessantly disturbed without a cause. I recollect in the poem of the greatest of Italian poets he tells us that as he saw in vision the Stygian lake, and stood upon its banks, he observed the constant commotion upon the surface of the pool, and his good instructor and guide explained to him the cause of it:

'This, too, for certain know, that underneath
The water dwells a multitude whose sighs
Into these bubbles make the surface heave,
As thine eye tells thee whereso'er it turn.'

And I say, in Ireland for generations back, that the misery and the wrongs of the people have made their sign, and have found a voice in constant insurrection and disorder."

In another fine peroration he works in skillfully a scriptural and classical sentiment. "If," says the orator, "nations reject and deride that moral law, there is a penalty which will inevitably follow. It may not come at once, it may not come in our lifetime; but, rely upon it, the great Italian is not a poet only, but a prophet, when he says:

'The sword of heaven is not in haste to smite,
Nor yet doth linger.'

We have quoted one peroration, here are the few last sentences of two others. At Glasgow in 1858 he thus wound up his noble speech: "The class which has hitherto ruled in this country has failed miserably. It revels in wealth and power, whilst at its feet, a terrible peril for its future, lies the multitude which it has neglected. If a class has failed, let us try the nation. That is our faith, that is our purpose, that is our cry. Let us try the nation. This it is which has called us together, these countless multitudes, to demand a change; and as I think of it, and of these gatherings, sublime in their vastness and in their resolution, I think I see, as it were, above the hill-tops of time, the glimmerings of the dawn of a better and nobler day for the country and for the people that I love so well." The next quotation is like a trumpet call to battle.

It is the conclusion of his speech at Rochdale, January, 1858: "You should have a full and fair representation in the House of Commons. (Cheers.) It is a just demand. (Cheers.) I ask you, I ask you all, my countrymen, to speak for it in no faltering, with no uncertain voice. Speak and you shall be listened to. Ask in tones that cannot be misunderstood, and that which you ask will certainly be granted. If you come of a great ancestry, as your historians say you do, do not disgrace it now; and if you are, as you boast yourselves, the heirs of freedom, rise, I beseech you, and take possession of the heritage that is yours." (The hon. gentleman resumed his seat amid loud and long continued cheering.)

We close these volumes with sentiments of wonder and gratitude. Wonder at the mental power and exertion expressed therein; wonder at the arduous struggles of twenty or thirty years which they take us over; wonder and joy at the complete victory won. The speaker's life has been a continued campaign. His convictions have been too austere for compromise or expediency, and if he has not carried the nation as a whole along with him, he has, at any rate, stimulated it to higher endeavours. He has displayed as great a heroism as the daring soldier rushing on the cannon of the foe, or against walls of granite. He has thus given a decisive test of a fine character. Of these struggles he thus speaks in one of his Free Trade Hall speeches, in 1865: "It requires courage and fortitude to go against the stream; but if a man's convictions are in that direction, what is the course he ought to choose? I have endeavoured to take that course. I know, and you know, that there are steepes of Alma in morals as well as on the field of battle and of blood. (Loud cheers.) We must borrow our metaphors from the events which pass before us. If I am a political soldier I strive to maintain the rank, and to confront unblanched all the batteries that ridicule and malice may point against me. (Applause.) I wish to pass on uninfluenced by the baits that seduce and the temptations that feed ambition. That which is just and true, so far as I can discover it, I purpose to make the lode-star of my political career." (Loud cheers.)

With a fixity and consistency almost sublime he has kept his face towards that star. In one of his Edinburgh speeches, Nov. 1868, he refers to his first discovery of that "lode-star."

"Now, more than thirty years ago, when I was very young indeed, in my beginning to think about public affairs, in reading the prose works of John Milton, I found a passage which fixed itself in my mind, and which time has never been able to remove. He says, 'Yet true eloquence I find to be none but the serious and hearty love of truth.' And I have endeavoured, so far as I had opportunity, in speaking in public to abide by that opinion." This earnestness and vivacity is the warp and woof of all his

speeches; you have no display of intellectual fireworks, no mere joking, no intellectual investigation in a scientific or technical sense, no dry argumentation, his logic is not the formal logic of the schools, but the solvent and penetrating power of his speeches. When Mr. Bright speaks, you have a serious, earnest man talking in tones and manner most moderate, yet with beautiful clearness and over-mastering force, about some subject he has carefully thought out, and which he believes to be for the public weal.

In this noble man and in the work of his life we greatly rejoice, and we have full confidence in him. His eye, we know, never turned from the great object of his life; to remove or alleviate the woes and sorrows of the excluded, the poor, the helpless, and the down-trodden. We thank him for these encouraging and beautiful words, with which we lay down our pen. "Since I have taken a part in public affairs the question of the vast weight of the poverty and ignorance that exists at the very bottom of the social scale, has been a burden on my mind and it is so now; and I have always hoped that the policy I have advocated, and what has gradually been accepted (loud cheers), would tend greatly to relieve the pauperism and the suffering we see. . . . You may have an ancient monarchy, with the dazzling glitter of the sovereign, and you may have an ancient nobility, in grand mansions and great estates, and you may have an ecclesiastical hierarchy, covering with worldly pomp that religion whose virtue is humility (loud cheers), but notwithstanding all this, the whole fabric is rotten, and doomed ultimately to fall. . . . This great and solemn question of the condition of a considerable portion of the labouring classes of this country cannot be covered up; it must be met. It is a long way from Belgrave-square to Bethnal-green. We cannot measure the distance from the palatial mansions of the rich to the dismal hovels of the poor, from the profuse and costly luxuries of the wealthy; to the squalid and hopeless misery of some millions who are below them; but I ask you, as I ask myself a thousand times, is it not possible that this mass of poverty and suffering should be touched and should be reached? What is there that man cannot do if he tries? (Cheers.) The other day he descended to the mysterious depths of the ocean, and with an iron hand he sought, and he found, and he grasped, and he brought up to the surface the lost cable, and with it he made two worlds into one. (Loud cheers.) I ask, are his conquests confined to the realms of science? Is it not possible that another hand, not of iron, but of Christian justice and kindness, may be let down to moral depths even deeper than the cable fathoms to bring up from thence misery's sons and daughters, and the multitude who are ready to perish? (Loud cheers.) This is the great problem before us. It is not one for statesmen only, it is not for preachers of the gospel only; it is for every man in the

nation to try to solve. (Cheers.) The nation is now in power, and if wisdom abide with power, the generation to follow may behold the glorious day of which we in our time, with our best endeavour, can only hope to see the earliest dawn." (The hon. gentleman resumed his seat amidst enthusiastic cheering.)

OMEGA.



ART. VII.—ANTI-CHRISTIAN PHILOSOPHY OF THE NINETEENTH CENTURY.

NOW and then there occurs in the southern seas a very strange and uncommon phenomenon, namely, the appearance above the surface of the ocean of an island where land had not previously been seen. Immediately on the discovery of the occurrence, the exact latitude and longitude of the new land having been ascertained, its precise position and accurate extent are marked on the chart of the ocean, and mariners are thus enabled to avoid what otherwise would have been a source of danger. In the province of Natural Theology there is an analogous process. From time to time there is an upheaval to the surface of some antiquated form of error which had long been buried in oblivion; of this the theological observer must take account, and correct his chart accordingly.

We have often felt the need of a sketch of the chief objections of this century to a divine revelation in the orthodox sense, and to the genuineness of Christianity as a divine system, along with the best answers to these objections by approved advocates of the orthodox faith; and, furthermore, a classification of infidel objections and replies thereto, so that on the appearance of any particular attack on Christian doctrine or morality, we might be able on examination to refer it to its own particular class, just as a practitioner in medicine first, from careful observation, refers the particular disease under treatment to its class of known human ailments; and this similar process in theology seems to be primarily essential before we can be prepared to enter upon that process of reasoning (in those subjects which come fairly within the province of reason) which is the most powerful antidote of the error in question.

In the history of speculative thought, and more especially with respect to natural theology, the period of upwards of the first half of the present century offers a field of research more than ordinarily wide and tangled, and necessarily includes within it many great changes of opinion; although the essential points of difference between theistic belief and unbelief must ever remain substantially the same, the grounds of attack, or manifestations of unbelief, are ever shifting and assuming altered aspects. We will commence with an examination of the more prominent anti-Christian views of one who may be, without exaggeration, termed the representative secular philosopher, not only of the present hour, but also of the present century; who, in short, is at the top of the present school of merely secular philosophers, namely, John Stuart Mill.

Turning to his work on "Liberty,"* the second chapter of which is a treatise on "The liberty of thought and discussion," we are confronted at once with some sentiments and arguments the most antagonistic to Christianity which this age has ever produced; and though, generally speaking, his reasonings cannot be directly and decisively branded as full blown atheism, yet they must be admitted to be the budding promise of an atheistic fruitage; for too many superficial minds will pluck these germs, and, with the help of passion and prejudice, nurture them out into the fungus growth of atheism. No one, it is true, can yet charge the author with building any part of the superstructure of infidelity, but, without doubt, he is labouring with the might of a giant at the underground foundation of the infidel edifice; if not engaged in open and avowed conflict with Christianity, he is a son of Vulcan engaged on behalf of the enemies of the christian system, in forging weapons of offence against her.

In the chapter of his work above-named, an apparently formidable barrier meets us at the outset; we give it in his own words: "When we consider either the history of opinion, or the ordinary conduct of human life, to what is it to be ascribed that the one and the other are no worse than they are? Not certainly to the inherent force of the human understanding; for, on any matter not self-evident, there are ninety-nine persons totally incapable of judging of it, for one who is capable; and the capacity of the hundredth person is only comparative." Alas, poor mortals! unless the reader and the writer happen to be one of these hundred men, we are undone; and even then, our superiority of advantage is only comparative! However, in spite of the philosopher, we will dare to examine, and even pass judgment on his own presumptions. We have read of one who was dumb, but on seeing

* *Essay on Liberty*, by John Stuart Mill. People's edition. London: Longmans, Green, and Co., 1865.

a violent attempt to murder his father, he cried out with great vehemence, "My father!" so the utterance of such a calumny on humanity and disparagement of the intelligence of his contemporaries, is enough to raise the voices of those who would otherwise be dumb in protest against the presumption of this imperious philosopher.

We now proceed to bring into court some of the statements of Mr. Mill which have particular reference to Christianity; and, in doing so, we justify our notice of his errors on the ground of the usefulness of the knowledge of the position and resources of the opponents of orthodoxy, especially at the present day. One of the greatest orators of ancient times, Cicero, has left it on record that "he always studied his adversary's case with as great, if not still greater intensity than his own;" and this course of procedure is absolutely requisite to enable us to arrive at something more substantial than mere one-sided conclusions, justifying the remark of a late writer: "He who only knows his own side of the case, knows little even of that."

The theme of this chapter of Mr. Mill's book, "The liberty of thought and discussion," is considered under the following four divisions:—

"First, If any opinion is compelled to silence, that opinion may, for aught we can certainly know, be true."

"Secondly, Though the silenced opinion be an error, it may, and very commonly does, contain a portion of truth; and since the general or prevailing opinion on any subject is rarely, or never, the whole truth, it is only by the collision of adverse opinions that the remainder of the truth has any chance of being supplied."

"Thirdly, Even if the received opinion be not only true, but the whole truth unless it be suffered to be, and actually is, rigourously and earnestly contested, it will, by most of those who receive it, be held in the manner of a prejudice, with little comprehension or feeling of its rational grounds."

"Fourthly, Also the meaning of the doctrine itself will be in danger of being lost or enfeebled, and deprived of its vital effect on the character and conduct; the dogma becoming a mere formal profession, inefficacious for good, but cumbering the ground and preventing the growth of any real and heartfelt conviction from reason or personal experience."

Now the first division is undoubtedly a plea for atheism, though ostensibly only an argument for the hearing of opinions contrary to those generally received; instead of the words "that opinion may, &c.," we may fairly read, "*Atheism* may, for aught we can certainly know, be true." We are confirmed in this interpretation by what follows shortly after: he writes: "In order more fully to illustrate the mischief of denying a hearing to opinions because we

in our own judgment have condemned them, it will be desirable to fix down the discussion to a concrete case; and I chose, by preference, the cases which are least favourable to me, in which the argument against freedom of opinion, both on the score of truth and on that of utility, is considered the strongest. Let the opinions impugned be the belief in a God and in a future state, or any of the commonly received doctrines of morality." Then follows a reference to the execution of Socrates by his countrymen for impiety and immorality; next, he refers to "the event," to quote his own words, "which took place on Calvary rather more than eighteen hundred years ago. The man who left on the memory of those who witnessed his life and conversation such an impression of his moral grandeur, that eighteen subsequent centuries have done homage to him as the Almighty in person, was ignominiously put to death as a blasphemer." Following this is a notice of the stoning of the first martyr by St. Paul, as Mr. Mill has it, but more correctly, Saul of Tarsus. And, last, we have a glance at the persecution of the early Christians by the emperor Marcus Aurelius, who, Mr. Mill says, "was placed at the summit of all the previous attainments of humanity, with an open, unfettered intellect, and a character which led him of himself to embody in his moral writings the christian ideal, he yet failed to see that Christianity was to be a good, and not an evil to the world, with his duties to which he was so deeply penetrated; and following out this conviction he persecuted Christianity." Immediately after these references to persecution, and seemingly, as the culmination of the argument, is a notice of the existing disabilities of Atheists in this country, instancing the conviction and imprisonment of a man in Cornwall for uttering and writing on a gate some offensive words concerning Christianity; and also the rejection as a jurymen of a notorious atheistic advocate; and then he proceeds to a condemnation of the law of England, which refuses the evidence in a court of justice of any person who does not profess a belief in a God and in a future state; a proposition, Mr. Mill thinks, which betokens much ignorance of history, is, "that the oath is worthless, of a person who does not believe in a future state; because it is historically true that a large proportion of infidels in all ages, have been persons of distinguished integrity and honour."

Now we think the conclusion is unavoidable that the whole course of Mr. Mill's argument on persecution, whilst it is ostensibly a plea for the freedom of opinion, is a disguised defence of atheism. His reasoning, divested of its sophistry, is as follows:—1. Socrates, Jesus Christ, and the Early Christians were persecuted on account of their opinions. 2. But their opinions were afterwards held to be true. 3. Therefore, all opinions which are persecuted may be afterwards held to be true. 4. Atheism is a persecuted opinion.

5. Therefore, Atheism may be afterwards held to be true. Mr. Mill's error, logician though he be, is caused by a gross violation of the laws of reasoning; he strangely draws a universal conclusion from a premises which warrants nothing of that kind; that is, because *some persecuted opinions* have been afterwards received to be true, therefore *all persecuted opinions* may be afterwards held to be true; now, just another step to such an argument, and we are landed in absurdity. It is this: all persecuted opinions may be afterwards held to be true; but all opinions whatsoever may be persecuted; therefore, all opinions whatsoever may be held to be true. The absurdity of such results of learned elaborations of a logical mind are astounding; we can only compare them to an individual patiently trudging for many a weary mile a by-road through fields, which at length ends at a quagmire, and leaves the erring Rambler no other alternative but to retrace his steps.

But if our readers will follow the erratic ratiocinations of this philosopher, they must be willing to descend to still lower depths of absurdity than the foregoing; he opposes restrictions on atheistic opinions, not merely on the strength of the conclusion that atheism may be true, but also, and more especially, on the conclusion to which he strenuously endeavours to arrive, *that we cannot be certain that anything is true*; and this is the second item of Mr. Mill's conclusions to which we propose now to refer. He says, "The beliefs which we have most warrant for, have no safeguard to rest on, but a standing invitation to the whole world to prove them unfounded. If the challenge is not accepted, or is accepted and the attempt fails, we are far enough from certainty still; but we have done the best that the existing state of human reason admits of; we have neglected nothing that could give the truth a chance of reaching us: if the lists are kept open, we may hope that if there be a better truth, it will be found when the human mind is capable of receiving it; *and in the meantime we may rely on having attained such approach to truth as is possible in our own day. This is the amount of certainty attainable by a fallible being, and this is the sole way of attaining it.*" This conclusion seems to be equivalent to the statement, that we cannot with certainty know anything, and therefore, *that we know nothing*. If the statement that ninety-nine persons out of every hundred are totally incapable of forming an opinion on any subject not self-evident, placed a serious obstacle in our way, certainly this latter conclusion, if accepted, should make us close our books, and abandon further investigation in hopeless despair. But, in passing, let us note that these conclusions afford even stronger presumptions in favour of the probability, at least, of a Divine Revelation, than even the advocates of orthodoxy have found for themselves. The latter say, *reason has attained to some truths, but others are still unattain-*

able, beyond reason's province; but Mr. Mill concludes, *reason has yet attained to no truth*, and seems to be incapable of attaining to the definite knowledge of any truth; we certainly think that if the former of these two conclusions points to the need of a revelation, the latter (Mr. Mill's conclusion) makes a revelation a much more probable part of the order of events in the moral world; but of course our philosopher ignores not only the fact, but denies the possibility of a revelation; so we are brought back face to face with his conclusion, which rendered into ordinary phraseology, implies, that *we cannot certainly know anything*.

This particular phase of mind, or logical phenomenon, as exemplified in Mr. Mill, and also in the more cultivated but limited class of the atheistic school, we will make bold to say, is nothing else than a suspension of judgment. There are only three conceivable positions which can be taken with respect to any proposition under consideration, as, for instance, the being of a God, namely, 1. A direct affirmative. 2. A direct negative. 3. A state of suspended judgment on the proposition in question. Now the first, of course includes all Theists; the second, all ignorant Atheists, who know no better than to attempt the absurd task of proving the direct negative proposition, that there is no God, which, of necessity, requires nothing short of omniscience on the part of the reasoner; and the third class includes that small section of infidels who, in view of the evidences for, and the so-called arguments against, the existence of a God, hold their judgments in suspense as already described. We have read of a similar state of the body, called suspended animation, in which all the vital functions are, at least to all outward appearance and test, brought to a complete standstill; but only to be afterwards set agoing on the cessation of the special cause of this unusual bodily state. Now we must say the *lusus naturæ* of Atheism is a similar and analagous mental state, *intellectual suspended animation*. It is also a remarkable thing that whilst atheism denies the knowledge of a God, it also denies the knowledge of anything: and therefore the Theist has even the authority of Atheistic philosophy for asserting that *as certainly as we know anything, we know there is a God*; the great difference between them being in the application of this proposition; for, whilst the Atheist denies that we can know anything, and consequently, that we can know of a God; the Theist, on the contrary, holds that we can know something, and that a part of our knowledge is the recognition of God.

"Mr. Mill affords the best example of the positivist views fully carried out to their consistent logical consequences. We here apply the term *positivist* in its general sense, as that which tends to break down all distinction between the physical and moral sciences, between physiology and psychology; the distinction between soul

and body, and the notions originating from either or both, are confounded by positivism. Mr. Mill does not seem to shrink from this ultimate consequence; he holds that our knowledge is alone derived from experience. There may be a universe where two and two do not make four; why, therefore, may it not be the case in other worlds, that lying is a virtue and veracity a vice? Mr. Mill does not say this, but his principles say it for him. He, therefore, brings us back to the point from which philosophy starts, and the result of his denial of the possibility of metaphysical principles, *is the annihilation of all certainty or assurance of anything whatsoever, a state of absolute scepticism, not merely as to God, freedom, and immortality, but also as to whether there be anything at all anywhere or anyhow.*"*

Such is the dismal climax to which these principles conduct us. If the whole world consisted of one hundred individuals, and ninety-nine of them were (as Mr. Mill says) totally incapable of judging upon any matter not self-evident, and himself the hundredth person, whose capacity of judgment is infallible, he could not have written with a greater air of infallibility; and, at the same time, such assumption of infallibility could not have been more completely self-refuted than it has been by the egregious absurdities to which his reasonings introduce us; it almost rivals the pretensions of Popery; both in presumption and failure there is a wonderful resemblance between scepticism and superstition; for the sake of comparison we give an instance of the latter. Of all literary blunders, none equalled that of the edition of the *Vulgate Bible* by Sixtus V. His holiness carefully superintended every sheet as it passed through the press; and to the amazement of the world, the work remained without a rival, it swarmed with *errata*. A multitude of scraps were printed to paste over the erroneous passages, in order to give the true text. The book made a whimsical appearance with these patches, and the heretics exulted in this demonstration of papal infallibility! The copies were called in, and violent attempts made to suppress the book; but a few copies still remain for the rapture of biblical collectors.

The attempted deification of reason by Atheism on the one hand, and the abnegation of it by superstition on the other hand, are both alike worthy only of our contempt and abhorrence; and the utter failure of these two opposite and erroneous courses is seen in these instances; the infidel philosopher who begins by telling his readers that only one person out of a hundred can judge of things, and ends his argument by concluding that nobody can know anything, is quite on an equality with the papal pretender to infallibility, whose great production turns out to be the most remarkable specimen of fallibility that can be conceived.

* *North British Review*. September, 1868.

We conclude this section in the words of Dr. McCosh ; " It is surely an ominous circumstance that in this, the nineteenth century, there should arise a system of philosophy, supported by very able men, and with very extensive ramifications and applications, especially in social science, but which contains within it no argument for the Divine existence, or sanctions to religion. The founder of the school was an avowed, indeed a rabid, Atheist ; and I am not aware that any of his French followers have made any profession of religion ; most of them are favourers of a materialism which does not admit of a Spiritual God. The British branch of the school seems, with one accord, to decline uttering any certain sound on the subject ; they certainly do not pretend that their philosophy, embracing though it does, all mental, moral, and social problems, requires us to believe in the existence of God, in the immortality of the soul, or a day of judgment."

We will now consider Mr. Mill's opinions of the morals of Christianity. He writes, page 28 : " But before pronouncing what Christian morality is or is not, it would be desirable to decide what is meant by Christian morality. If it means the morality of the New Testament, I wonder that anyone, who derives his knowledge of this from the book itself, can suppose that it was announced, or intended, as a complete doctrine of morals. The gospel always refers to a pre-existing morality, and confines its precepts to the particulars in which that morality was to be corrected or superseded by a wider and higher ; expressing itself, moreover, in terms most general, often impossible to be interpreted literally, and possessing rather the impressiveness of poetry or eloquence than the precision of legislation." " What is called Christian, but should rather be termed theological, morality, was not the work of Christ or the Apostles, but is of much later origin, having been gradually built up by the Catholic church of the first five centuries, and though not implicitly adopted by moderns and Protestants, has been much less modified by them than might have been expected." Further on he says, " Christian morality (so called) has all the character of a reaction ; it is, in great part, a protest against Paganism. Its ideal is negative rather than positive ; passive rather than active ; innocence rather than nobleness ; abstinence from evil rather than energetic pursuit of good : in its precepts (as has been well said) ' thou shalt not ' predominates unduly over ' thou shalt. ' In its horror of sensuality, it made an idol of asceticism, which has been gradually compromised away into one of legality. It holds out the hope of heaven and the threat of hell, as the appointed and the appropriate motives to a virtuous life ; in this falling far below the best of the ancients, and doing what lies in it to give to human morality an essentially selfish character, by disconnecting each man's feelings

of duty from the interests of his fellow creatures, except so far as a self-interested inducement is offered to him for consulting them."

These adverse criticisms of Christian morality may be summed up in the following order: 1. It is not a complete doctrine of morals. 2. It is, in many respects, impracticable. 3. It is expressed in terms too general. 4. It is of a negative character, and inculcates only passive virtues. 5. Its motives to a virtuous life fall far below the best of the ancients. 6. Its tendency is "to give to human morality an essentially selfish character."

These are certainly very grave charges against the moral doctrines of Christianity, and, we think, all of them are included in the foregoing lengthy quotation; and the importance of the point now at issue warrants not only our extended transcription of our author's words, but also a careful examination of the contextual passages.

Before dealing directly with these six points, we must note that Mr. Mill is arguing, not merely against what he terms theological morality, but clearly and definitely in opposition to the Christian morality in its plainest sense, that is, the teachings of Jesus Christ. For he says, "It is in the Koran, not the New Testament, that we read the maxim: 'A ruler who appoints any man to an office, when there is in his dominions another man better qualified for it, sins against God and against the State?' What little recognition the idea of obligation to the public obtains in modern morality, is derived from Greek and Roman sources, not from Christian." "Many essential elements of the highest morality are among the things which are not provided for, nor intended to be provided for, in the recorded deliverances of the Founder of Christianity." From these sentiments we must conclude that Mr. Mill's objections are really delivered against New Testament morality, the teachings of Jesus Christ and his apostles, and, as such, we now purpose to deal with them.

On comparing the first objection with the third, we find they mutually nullify each other; the first charges the gospel with being *too narrow*, and the third accuses it of being *too broad* or too general; this is only one of the many instances of self-contradiction which our author furnishes for the wonder of the careful student of this and other of his treatises. The morality of the Bible is expressed in general terms, and this we hold to be one of the best evidences of its completeness; its sublime doctrines are not for a class or classes of men, but for *humanity*; not for this time or that, but for *all time*; Christianity claims for its morals this specific mark of completeness and perfection, namely, their general fitness, or adaptability to universal application. But, at the same time, no one can deny that such universal precepts

must be expressed in general terms : and however much Mr. Mill may object to general terms, they are alone the possible conditions of a system of universal morality which the gospel claims for itself to be ; for if detailed rules for the conduct of men were to be given for all possible contingencies and circumstances in the present life, the world would not be large enough for the books that would have to be written ; or to take a parallel case for illustrative purposes, the general principles of geometry can be embodied in a moderate volume, but the application of these principles is capable of an almost infinite variety, which would more than fill all the books in existence with its details.

The second and fourth of these points are, we consider, also self-contradictory. How can a system be at once *impracticable* and of *too negative* a nature ? The very fact that the objector finds in it something which, in his opinion, cannot be performed, is a proof that the Gospel is a system of positive morality, and not a mere negative system ; in short, it inculcates something more than mere *passive virtues*, since it enjoins the performance of some things which a secular philosophy chooses to term *impracticable* ; but our philosopher wots not that the apparent impracticability of the precepts of Christianity, instead of arising from an inherent defect of the system, is to be found in the entire degeneracy of humanity itself, which latter is also one of its cardinal doctrines. But as Mr. Mill does not give any special instances of the impracticable precepts of the Gospel, we will pass from this charge, it being only a gratuitous assertion which waits substantiation ; we wish to notice more at large the other point, namely, the negative or passive character of the teaching of Christianity.

We scarcely can believe that Mr. Mill has ever devoted much time to the real study of New Testament morality, or he could not make such one-sided statements as we have previously quoted ; the doctrines of the New Testament are both negative and positive, that is, they contain not only prohibitions, but also precepts ; they teach us what things we are to abstain from, as well as what things to practice. How otherwise can we interpret such passages as the following ? “ Abstain from that which is evil ; *cleave to that which is good.*” Bishops are exhorted thus : “ For a bishop must be blameless, as the steward of God ; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre ; *but a lover of hospitality, a lover of good men, sober, just, holy, temperate ; holding fast the faithful word as he hath been taught.*” Aged men and women are to be “ *sober, grave, temperate, sound in faith, in charity, in patience.*” Servants also are counselled in the following manner : “ *Servants to be obedient unto their own masters, and to please them well in all things : not answering again, not purloining, but shewing all good fidelity.*” And to the Church in

general is the following exhortation : " For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, *we should live soberly, righteously, and godly, in this present world.*

In all these passages we have exhortations and commands, not only as to those things we are to shun, but also the duties we are to perform ; our duties to ourselves, to our neighbours, and to God ; sobriety, uprightness, and godliness. Lord Mansfield was once called upon to advise a man of practical good sense, who being appointed governor of a colony, had to preside in its court of justice, without previous judicial practice or legal education. The advice was to give his decision boldly, for it would probably be right ; but never to venture on assigning reasons, for they would most infallibly be wrong. Now we think in Mr. Mill's examination of Christianity, not only are his decisions palpably erroneous and unjust, but his reasons are also utterly worthless, and unworthy of one who is said to possess an extra share of logical acumen, and, who also, we are certain, has had all necessary facilities for the formation of an impartial judgment. His comparison of the Koran with the New Testament, to the disparagement of the latter, is a piece of foregone conclusion, which we are sorry to find in one who has been said to be one of the greatest thinkers of this century. This fact, however, further proves to those who have entered into the spirit of the Christian system, and who, by a more constant communion with its blessed truths, have risen to the appreciation of its own peerless glory, and the recognition of the beauty of holiness to which it seeks to conduct its followers, that the pride of man's heart, and the stubborn maintenance of the entire supremacy of human intellect, are stumblingblocks in the way of the reception of the doctrines of the Gospel. Notwithstanding this, the sublime morality of the New Testament has never failed to command the admiration of unprejudiced minds, both in civilized and barbarous countries ; even the wild Arab of the desert has acknowledged its superiority over the Koran, as is shown in the following incident. A Christian gentleman travelling in the east, had for his guides a band of Arabs, under the leadership of one of their chiefs, or " sheiks." For some time they had journeyed into the interior of a desert, travelling during the day, and halting during the night. The Christian man thought it best to keep his religion a secret, and performed his devotions and reading of the Scriptures with the curtain of his tent drawn close around him. One evening, after they had pitched the encampment, and made a great camp fire, they all gathered round for conversation, and the traveller amongst them. At length, in a lull of the conversation, the old sheik, fixing his eyes stedfastly on the Englishman said : " Have you English any religion ? for," said he, " you never fast nor pray, and we have

not seen you worship; you have no religion, you don't pray, you do nothing." "God forgive me," thought the traveller, "the rebuke is not altogether unjust." "Now we," continued the Arab, "are required by our Prophet to be faithful and obedient in matters of devotion, charity, and self-denial." "While he spoke of these things," says the traveller, "I lifted up my heart to God, and sought courage to bear a feeble testimony to his word. When the sheik paused, I put my hand into my bosom and drew forth a New Testament. I have a religion, I said. Would you like to hear what it teaches me on these high matters?" "Certainly, will you tell me?" said the Arab. By this time the attention of all my guard was directed to me. Their quick, sparkling eyes were fixed fiercely, as I thought, upon me, their dark visages looking more grim by the flashing fire around which they were seated, and their hands ready to grasp a weapon that would speedily bring down vengeance upon the head of the infidel who should dare to speak against their prophet. I opened my New Testament and commenced to read to them the words of Jesus in his sermon on the mount. As I read on to them verse after verse of the heavenly truths contained in the fifth chapter of St. Matthew's gospel, I was interrupted only by exclamations of wonder and approbation. "Wonderful," exclaimed my swarthy friend the sheik, when at length I closed the book; "but this is wonderful; and what good people you Christians ought to be." We place this unprejudiced judgment of the children of the desert side by side with that of the philosopher of civilization, which latter is, we fear, like the taste of the epicure, far removed from a state of normal simplicity.

As to the motives of Christian morality being "far below that of the ancients," we are at a loss to know whence Mr. Mill has taken his views of Christian motives to morality; not certainly from the New Testament. The great duty of mankind, according to the Christian view, is the love of God and the love of our fellow-men, that is, godliness and universal benevolence; but it is an entire perversion of the fact to say that the promise of heaven or the threat of hell is the motive to these duties; it would be unnatural and absurd to suppose that men can be compelled to the love of God by such motives. But does the teaching of the New Testament exclusively include such motives? On the contrary, the chief inducement set before mankind to the love of God is, that *God has loved us*; and the same motive is also placed before us for the love of our fellow-men. As we have been loved, so we are to love; as we have been forgiven, so we are to forgive; and the universal benevolence of God to man is the just reason which Christianity gives for the benevolence of man to man.

We must confess our amazement at these charges; and, on reading the further statement that the tendency of the Christian

morality is to give to human morality an essentially selfish character, we are almost ready to conclude that Mr. Mill, like Tom Paine, must have penned his criticisms in some remote region where there was no Bible at hand, nor any likelihood of obtaining one; this accusation of selfishness does not deserve a serious refutation, as the Christian system is (to any even superficial observer) the most unselfish and benevolent system which could possibly be conceived.

But, beyond all this, supposing all these propositions of Mr. Mill were granted, the oft-repeated inquiry arises, what substitute is there for this morality? Will Atheism provide us a better? As a late writer observes, the only two new forms of religion which the nineteenth century has evolved are Mormonism and the religion of Positivism; the latter being professedly founded on science; and the adoration connected with it is addressed to collective humanity in the form of woman; the worship of woman, then, the best religion which sceptical scientists have produced, will scarcely bear comparison with Christianity in the light of the nineteenth century. This system, it is true, was the invention of a French philosopher; but he is one whom English freethinkers, and Mr. Mill especially, most reverently quote and admire, although they have up to the present been ashamed practically and professedly to adopt his system; the only difference, then, between the French philosopher before-named and his English successor is, that whilst the former attempts to abolish the Christian religion and substitute the hideous abortion of his own mental aberrations, the latter seems not to know where to turn for a substitute; they are both alike illustrative of the impotence of mere philosophy to satiate the spiritual yearnings of humanity. And if the infidelity of culture, which we have now been considering, be unable to supply this felt want of man's spiritual nature, the lower grade of infidel philosophy, that of ignorance and presumption, which is by far the larger section, will be still further from achieving such a result; for it has ever been the case that the advancement of enlightened criticism, instead of dimming, has rather brightened the glory of Christianity; and the increasing revelation of her inherent beauties is destined to fresh enlargements coeval with the march of the centuries.

THOMAS PARKER.

ART. VIII.—IMAGINATION.

IS there any genuine sense in which a man may be said to create his own thought-forms? Allowing that a new combination of forms already existing might be called *creation*, is the man, after all, the author of this new combination? Did he, with his will and his knowledge, proceed wittingly, consciously, to construct a form which should embody his thought? Or did this form arise within him without will or effort of his—vivid if not clear—certain if not outlined? Ruskin (and better authority we do not know) will assert the latter, and we think he is right; though perhaps he would insist more upon the absolute perfection of the vision than we are quite prepared to do. Such embodiments are not the result of the man's intention, or of the operation of his conscious nature. His feeling is that they are given to him; that from the vast unknown, where time and space are not, they suddenly appear in luminous writing upon the wall of his consciousness. Can it be correct, then, to say that he created them? Nothing less so, as it seems to us. But, can we not say that they are the creation of the unconscious portion of his nature? Yes, provided we can understand that that which is the individual, the man, can know, and not know that it knows, can create and yet be ignorant that virtue has gone out of it. From that unknown region we grant they come, but not by its own blind working. Nor, even were it so, could any amount of such production, where no will was concerned, be dignified with the name of *creation*. But God sits in that chamber of our being in which the candle of our consciousness goes out in darkness, and sends forth from thence wonderful gifts into the light of that understanding which is his candle. Our hope lies in no most perfect mechanism even of the spirit, but in the wisdom wherein we live and move and have our being. Thence we hope for endless forms of beauty informed of truth. If the dark portion of our own being were the origin of our imaginations, we might well fear the apparition of such monsters as would be generated in the sickness of a decay which could never feel—only declare—a slow return towards primeval chaos. But the Maker is our light.

One word more, ere we turn to consider the culture of this noblest faculty, which we might well call the creative did we not see a something in God for which we would humbly keep our mighty word: the fact that there is always more in a work of art—which is the highest human result of the embodying imagination—than the producer himself perceived while he produced it, seems

to us a strong reason for attributing to it a larger origin than the man alone; for saying at the last, that the inspiration of the Almighty shaped its ends.

We return now to the class which, from the first, we supposed hostile to the imagination and its functions generally. Those belonging to it will now say: "It was to no imagination such as you have been setting forth that we were opposed, but to those wild fancies and vague reveries in which young people indulge, to the damage and loss of the real in the world around them."

And, we insist, you would rectify the matter by smothering the young monster at once; because he has wings, and, young to their use, flutters them about in a way discomposing to your nerves, and destructive to those notions of propriety of which this creature—you stop not to inquire whether angel or pterodactyle—has not yet learned even the existence. Or, if it is only the creature's vagaries of which you disapprove, why speak of them as *the* exercise of the imagination? As well speak of religion as the mother of cruelty, because religion has given more occasion of cruelty, as of all dishonesty and devilry, than any other object of human interest. Are we not to worship, because our forefathers burned and stabbed for religion? It is more religion we want. It is more imagination we need. Be assured that these are but the first vital motions of that whose results, at least in the region of science, you are more than willing to accept. That evil may spring from the imagination, as from everything except the perfect love of God, cannot be denied. But infinitely worse evils would be the result of its absence. Selfishness, avarice, sensuality, cruelty, would flourish tenfold; and the power of Satan would be well established ere some children had begun to choose. Those who would quell the apparently lawless tossing of the spirit, called the youthful imagination, would suppress all that is to grow out of it. They fear the enthusiasm they never felt; and instead of cherishing this divine thing, instead of giving it room and air for healthful growth, they would crush and confine it, with but one result of their victorious endeavours—imposthume, fever, and corruption. And the disastrous consequences would soon appear in the intellect likewise which they worship. Kill that whence spring the crude fancies and wild day-dreams of the young, and you will never lead them beyond dull facts; dull because their relations to each other, and the one life that works in them all, must remain undiscovered. Whoever would have his children avoid this arid region will do well to allow no teacher to approach them, not even of mathematics, who has no imagination.

"But, although good results may appear in a few from the indulgence of the imagination, how will it be with the many?"

We answer that the antidote to indulgence is development, not

restraint, and that such is the duty of the wise servant of him who made the imagination.

"But will most girls, for instance, rise to those useful uses of the imagination? Are they not more likely to exercise it in building castles in the air, to the neglect of houses on the earth? And as the world affords such poor scope for the ideal, will not this habit breed vain desires and vain regrets? Is it not better, therefore, to keep to that which is known, and leave the rest?"

"Is the world so poor," we ask in return. The less reason then to be satisfied with it; the more reason to rise above it, into the region of the true, of the eternal, of things as God thinks them. This outward world is but a passing vision of the persistent true. We shall not live in it always. We are dwellers in a divine universe where no desires are in vain, if only they be large enough. Nor even in this world do all disappointments breed only vain regrets.* And as to keeping to that which is known and leaving the rest; how many affairs of this world are so well-defined, so capable of being clearly understood, as not to leave large spaces of uncertainty, whose very correlate faculty is the imagination? Indeed, it must, in most things, work after some fashion, filling the gaps after some possible plan, before action can even begin. In very truth, a wise imagination, which is the presence of the spirit of God, is the best guide that man or woman can have; for it is not the things we see the most clearly that influence us the most powerfully; undefined, yet vivid visions of something beyond, something which eye has not seen nor ear heard, have far more influence than any logical sequences whereby the same things may be demonstrated to the intellect. It is the nature of the thing, not the clearness of its outline, that determines its operation. We live by faith, and not by sight. Put the question to our mathematicians—only be sure the question reaches them—whether they would part with the well-defined perfection of their diagrams, or the dim, strange, possibly half-obliterated characters woven in the web of their being; their science, in short, or their poetry; their certainties, or their hopes; their consciousness of knowledge, or their vague sense of that which cannot be known absolutely: will they hold by their craft or by their inspirations, by their intellects or their imaginations? If they say the former in each alternative I shall yet doubt whether the objects of the choice are actually before them, and with equal presentation.

* "We will grieve not, rather find
Strength in what remains behind;
In the primal sympathy
Which, having been, must ever be;
In the soothing thoughts that spring
Out of human suffering;
In the faith that looks through death,
In years that bring the philosophic mind."

What can be known must be known severely; but is there, therefore, no faculty for those infinite lands of uncertainty lying all about the sphere hollowed out of the dark by the glimmering lamp of our knowledge? Are they not the natural property of the imagination? there, *for* it, that it may have room to grow? there, that the man may learn to imagine greatly like God who made him, himself discovering their mysteries, in virtue of his following and worshipping imagination?

All that has been said, then, tends to enforce the culture of the imagination. But the strongest argument of all remains behind. For, if the whole power of pedantry should rise against her, the imagination will yet work; and if not for good, then for evil; if not for truth, then for falsehood; if not for life, then for death; the evil alternative becoming the more likely from the unnatural treatment she has experienced from those who ought to have fostered her. The power that might have gone forth in conceiving the noblest forms of action, in realizing the lives of the true-hearted, the self-forgetting, will go forth in building airy castles of vain ambition, of boundless riches, of unearned admiration. The imagination that might be devising how to make home blessed, or to help the poor neighbour, will be absorbed in the invention of the new dress, or worse, in devising the means of procuring it. For if she be not occupied with the beautiful, she will be occupied by the pleasant; that which goes not out to worship will remain at home to be sensual. Cultivate the mere intellect as you may, it will never reduce the passions: the imagination, seeking the ideal in everything, will elevate them to their true and noble service. Seek not that your sons and your daughters should not see visions, should not dream dreams; seek that they should see true visions, that they should dream noble dreams. Such out-going of the imagination is one with aspiration, and will do more to elevate above what is low and vile than all possible inculcations of morality. Nor can religion herself ever rise up into her own calm home, her crystal shrine, when one of her wings, one of the twain with which she flies, is thus broken or paralysed.

"The universe is infinitely wide,
And conquering Reason, if self-glorified,
Can nowhere move, uncrossed by some new wall
Or gulf of mystery, which thou alone,
Imaginative Faith! canst overleap,
In progress towards the fount of love."

The danger that lies in the repression of the imagination may be well illustrated from the play of "Macbeth." The imagination of the hero (in him a powerful faculty), representing how the deed would appear to others, and so representing its true nature to himself was his great impediment on the path to crime. Nor

would he have succeeded in reaching it, had he not gone to his wife for help—sought refuge from his troublesome imagination with her. She, possessing far less of the faculty, and having dealt more destructively with what she had, took his hand, and led him to the deed. From her imagination, again, she, for her part, takes refuge in unbelief and denial, declaring to herself and her husband that there is no reality in its representations; that there is no reality in anything beyond the present effect it produces on the mind upon which it operates; that intellect and courage are equal to any, even an evil, emergency; and that no harm will come to those who can rule themselves according to their own will. Still, however, finding her imagination, and yet more that of her husband, troublesome, she effects a marvellous combination of materialism and idealism, and asserts that things are not, cannot be, and shall not be more or other than people choose to think them. She says,

“These deeds must not be thought
After these ways; so it will make us mad.”

“The sleeping and the dead
Are but as pictures.”

But she had over-estimated the power of her will, and under-estimated that of her imagination. Her will was the one thing in her that was bad, without root or support in the universe, while her imagination was the voice of God himself out of her own unknown being. The choice of no man or woman can long determine how or what he or she shall think of things. Lady Macbeth's imagination would not be repressed beyond its appointed period—a time determined by laws of her being over which she had no control. It arose, at length, as from the dead, overshadowing her with all the blackness of her crime. The woman who drank strong drink that she might murder, dared not sleep without a light by her bed; rose and walked in the night, a sleepless spirit in a sleeping body, rubbing the spotted hand of her dreams, which, often as water had cleaned it of the deed, yet smelt so in her sleeping nostrils that all the perfumes of Arabia would not sweeten it. Thus her long-down-trodden imagination rose and took vengeance, even through those senses which she had thought to subordinate to her wicked will.

But all this is of the imagination itself, and fitter, therefore, for illustration than for argument. Let us come to facts. Dr. Pritchard, lately executed for murder, had no lack of that invention, which is, as it were, the intellect of the imagination—its lowest form. One of the clergymen who, at his own request, attended the prisoner, went through indescribable horrors in the vain endeavour to induce the man simply to cease from lying: one invention after another followed the most earnest asseverations of truth. The effect

produced upon us by this clergyman's report of his experience was a moral dismay, such as we had never felt with regard to human being, and drew from us the exclamation, "The man could have had no imagination." The reply was, "None whatever." Never seeking true or high things, caring only for appearances, and, therefore, for inventions, he had left his imagination all undeveloped, and when it represented his own inner condition to him, had repressed it until it was nearly destroyed, and what remained of it was set on fire of hell.*

Man is "the roof and crown of things." He is the world, and more. Therefore the chief scope of his imagination, next to God who made him, will be the world in relation to his own life therein. Will he do better or worse in it if this imagination, touched to fine issues and having free scope, present him with noble pictures of relationship and duty, of possible elevation of character and attainable justice of behaviour, of friendship and of love; and, above all, of all these in that life to understand which, as a whole, must ever be the loftiest aspiration of this noblest power of humanity? Will a woman lead a more or a less troubled life that the sights and sounds of nature break through the crust of gathering anxiety, and remind her of the peace of the lilies and the well-being of the birds of the air? Or will life be the less interesting to her, that the lives of her neighbours, instead of passing like shadows upon a wall, assume a consistent wholeness, forming themselves into stories and phases of life? Will she not hereby love more and talk less? Or will she be more unlikely to make a good match ——? But here we arrest ourselves in bewilderment over the word *good*, and seek to re-arrange our thoughts. If what mothers mean by a *good* match, is the alliance of a man of position and means—or let them throw intellect, manners, and personal advantages into the same scale—if this be all, then we grant the daughter of cultivated imagination may not be manageable, will probably be obstinate. We hope she will be obstinate enough.† But will the girl be less likely to marry a *gentleman*, in the grand old meaning of the sixteenth century, when it was no irreverence to call our Lord,

"The first true gentleman that ever breathed"?

* One of the best weekly papers in London, evidently as much in ignorance of the man as of the facts of the case, spoke of Dr. MacLeod as having been engaged in "whitewashing the murderer for heaven." So far is this from a true representation, that Dr. MacLeod actually refused to pray with him, telling him that if there was a hell to go to, he must go to it.

† Let women who feel the wrongs of their kind teach women to be high-minded in their relation to men, and they will do more for the social elevation of women, and the establishment of their rights, whatever those rights may be, than by any amount of intellectual development or noisy assertion of equality. Nor if they are other than mere partisans will they refuse the attempt, because in its success men will, after all, be equal, if not greater gainers, if only thereby they should be feelingly persuaded what they are.

or in that of the fourteenth, when Chaucer teaching "whom is worthy to be called gentill," writes thus:—

"The first stocke was full of rightwises,
Trewe of his worde, sober, pitous and free,
Clene of his goste, and loved besinesse,
Against the vice of slouth in honeste;
And but his heire love vertue as did he,
He is not gentill though he rich seme,
All weare he miter, crowne, or diademe?"

Will she be less likely to marry one who honours women, and for their sakes, as well as his own, honours himself? Or to speak from what many would regard as the mother's side of the question—will the girl be more likely, because of such a culture of her imagination, to refuse the wise, true-hearted, generous rich man, and fall in love with the talking, verse-making fool, *because* he is poor, as if that were a virtue for which he had striven? The highest imagination and the lowliest common sense are always on one side.

For the end of imagination is *harmony*. A right imagination, being the reflex of the creation, will fall in with the divine order of things as the highest form of its own operation; "will tune its instrument here at the door" to the divine harmonies within; will be content alone with growth towards the divine idea, which includes all that is beautiful in the imperfect imaginations of men; will know that every deviation from that growth is downward; and will therefore send the man forth from its loftiest representations to do the commonest duty of the most wearisome calling in a hearty and hopeful spirit. This is the work of the right imagination; and towards this work every imagination, in proportion to the rightness that is in it, will tend. The reveries even of the wise man will make him stronger for his work; his dreaming as well as his thinking will render him sorry for past failure, and hopeful of future success.

To come now to the culture of the imagination. Its development is one of the main ends of the divine education of life, with all its efforts and experiences. Therefore the first and essential means for its culture must be an ordering of our life towards harmony with its ideal in the mind of God. As he that is willing to do the will of the Father shall know of the doctrine, so, we doubt not, he that will do the will of THE POET shall behold the Beautiful. For all is God's; and the man who is growing into harmony with His will, is growing into harmony with himself; all the hidden glories of his being are coming out into the light of humble consciousness; so that at the last he shall be a pure microcosm, faithfully reflecting, after his manner, the mighty macrocosm. We, believe, therefore that nothing will do so much for the intellect or the imagination as *being good*—we do not mean after any formula or any

creed, but simply after the faith of Him who did the will of his Father in heaven.

But if we speak of direct means for the culture of the imagination, the whole is comprised in two words—food and exercise. If you want strong arms, take animal food, and row. Feed your imagination with food convenient for it, and exercise it, not in the contortions of the acrobat, but in the movements of the gymnast. And first for the food.

Goethe has told us that the way to develop the æsthetic faculty is to have constantly before our eyes, that is, in the room we most frequent, some work of the best attainable art. This will teach us to refuse the evil and choose the good. It will plant itself in our minds and become our counsellor. Involuntarily, unconsciously, we shall compare with its perfection everything that comes before us for judgment. Now, although no better advice could be given, yet it involves one danger, that of narrowness. And not easily, in dread of this danger, would one change his tutor, and so procure variety of instruction. But in the culture of the imagination, books, although not the only, are the readiest means of supplying the food convenient for it, and a hundred books may be had where even one work of art of the right sort is unattainable, seeing such must be of some size as well as of thorough excellence. And in variety alone is safety from the danger of the convenient food becoming the inconvenient model.

Let me suppose, then, that one who himself justly estimates the imagination is anxious to develop its operation in his child. No doubt the best beginning, especially if the child be young, is an acquaintance with nature, in which let him be encouraged to observe vital phenomena, to put things together, to speculate from what he sees to what he does not see. But let earnest care be taken that upon no matter shall he go on talking foolishly. Let him be as fanciful as he may, but let him not, even in his fancy, sin against fancy's sense; for fancy has its laws as certainly as the most ordinary business of life. When he is silly, let him know it and be ashamed.

But where this association with nature is but occasionally possible, recourse must be had to literature. In books we not only have store of all results of the imagination, but in them, as in her workshop, we may behold her embodying before our very eyes, in music of speech, in wonder of words, till her work, like a golden dish set with shining jewels, and adorned by the hands of the cunning workman, stands finished before us. In this kind, then, the best must be set before the learner, that he may eat and not be satisfied; for the finest products of the imagination are of the best nourishment for the beginnings of that imagination. And the mind of the teacher must mediate between the work of art and the mind

of the pupil, bringing them together in the vital contact of intelligence; directing the observation to the lines of expression, the points of force; and helping the mind to repose upon the whole, so that no separable beauties shall lead to a neglect of the scope—that is the shape or form complete. And ever he must seek to *show* excellence rather than talk about it, giving the thing itself, that it may grow into the mind, and not a eulogy of his own upon the thing; isolating the point worthy of remark rather than making many remarks upon the point.

Especially must he endeavour to show the spiritual scaffolding or skeleton of any work of art; those main ideas upon which the shape is constructed, and around which the rest group as ministering dependencies.

But he will not, therefore, pass over that intellectual structure without which the other could not be manifested. He will not forget the builder while he admires the architect. While he dwells with delight on the relation of the peculiar arch to the meaning of the whole cathedral, he will not think it needless to explain the principle on which it is constructed, or even how those principles are carried out in actual process. Neither yet will the tracery of its windows, the foliage of its crockets, or the fretting of its mouldings be forgotten. Every beauty will have its word, only all beauties will be subordinated to the final beauty—that is, the unity of the whole.

Thus doing, he shall perform the true office of friendship. He will introduce his pupil into the society which he himself prizes most, surrounding him with the genial presence of the high-minded, that this good company may work its own kind in him who frequents it.

But he will likewise seek to turn him aside from such company, whether of books or of men, as might tend to lower his reverence, his choice, or his standard. He will, therefore, discourage indiscriminate reading, and that worse than waste which consists in skimming the books of a circulating library. He knows that if a book is worth reading at all, it is worth reading well; and that, if it is not worth reading, it is only to the most accomplished reader that it *can* be worth skimming. He will seek to make him discern, not merely between the good and the evil, but between the good and the not so good. And this not for the sake of sharpening the intellect, still less of generating that self-satisfaction which is the closest attendant upon criticism, but for the sake of choosing the best path and the best companions upon it. A spirit of criticism for the sake of distinguishing only, or, far worse, for the sake of having one's opinion ready upon demand, is not merely repulsive to all true thinkers, but is, in itself, destructive of all thinking. A spirit of criticism for the sake of the truth—a spirit that does not

start from its chamber at every noise, but waits till its presence is desired—cannot, indeed, garnish the house, but can sweep it clean. Were there enough of such wise criticism, there would be ten times the study of the best writers of the past, and perhaps one-tenth of the admiration for the ephemeral productions of the day. A gathered mountain of misplaced worships would be swept into the sea by the study of one good book; and while what was good in an inferior book would still be admired, the relative position of the book would be altered and its influence lessened.

Speaking of true learning, Lord Bacon says: “It taketh away vain admiration of anything, *which is the root of all weakness.*”

The right teacher would have his pupil easy to please, but ill to satisfy; ready to enjoy, unready to embrace; keen to discover beauty, slow to say, “Here I will dwell.”

But he will not confine his instructions to the region of art. He will encourage him to read history with an eye eager for the dawning figure of the past. He will especially show him that a great part of the Bible is only thus to be understood; and that the constant and consistent way of God, to be discovered in it, is in fact the key to all history.

In the history of individuals, as well, he will try to show him how to put sign and token together, constructing, not indeed a whole, but a probable suggestion of the whole.

And, again, while showing him the reflex of nature in the poets, he will not be satisfied without sending him to Nature herself; urging him in country rambles to keep open eyes for the sweet fashionings and blendings of her operation around him; and in city walks to watch the “human face divine.”

Once more: he will point out to him the essential difference between reverie and thought; between dreaming and imagining. He will teach him not to mistake fancy, either in himself or in others, for imagination, and to beware of hunting after resemblances that carry with them no interpretation.

Such training is not solely fitted for the possible development of artistic faculty. Few, in this world, will ever be able to utter what they feel. Fewer still will be able to utter it in forms of their own. Nor is it necessary that there should be many such. But it is necessary that all should feel. It is necessary that all should understand and imagine the good; that all should begin, at least, to follow and find out God.

“The glory of God is to conceal a thing, but the glory of the king is to find it out,” says Solomon. “As if,” remarks Bacon on the passage, “according to the innocent play of children, the Divine Majesty took delight to hide his works, to the end to have them found out; and as if kings could not obtain a greater honour than to be God’s playfellows in that game.”

One more quotation from the book of Ecclesiastes, setting forth both the necessity we are under to imagine, and the comfort that our imagining cannot outstrip God's making.

"I have seen the travail which God hath given to the sons of men to be exercised in it. He hath made everything beautiful in his time ; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

Thus to be playfellows with God in this game, the little ones may gather their daisies and follow their painted moths ; the child of the kingdom may pore upon the lilies of the field, and gather faith as the birds of the air their food from the leafless hawthorn, ruddy with the stores God has laid up for them ; and the man of science

" may sit and rightly spell
Of every star that heaven doth shew,
And every herb that sips the dew ;
Till old experience do attain
To something like prophetic strain."

British Quarterly Review.



ART. IX.—WASHINGTON.

IN the year 1790 Washington, the first President of the United States, had just been unanimously elected to guide and work the new federal constitution. That constitution had been carefully framed by a convention comprising all the wisest and purest patriots of the country, and had, in the judgment of every one, been rendered necessary by the confusion and almost anarchy into which the liberated provinces had fallen for the want of some strong government and some adequate bond of union, very shortly after the acknowledgment of their independence in 1783. At this period the Confederate States were *thirteen* in number ; their aggregate population was as nearly as possible *four millions* ; and of this amount 700,000 were African slaves. All the states held slaves, with the single exception of Massachusetts ; but all regarded slavery as an institution full of danger and discredit, sincerely to be deprecated and quietly to be got rid of, as soon as circumstances should permit. The

constitution was, to all appearance, as sagacious a one as could have been devised. Its framers foresaw most of the political dangers to which the State would be exposed, and guarded against them with great anxiety, and apparently with great skill. They endeavoured to secure the supremacy of law and purity in the administration of justice by the extraordinary and paramount powers conferred on the Supreme Court, and by ordaining the irremovability of the judges both in that and in all inferior tribunals. They hoped to provide against the consequence of too sudden and simultaneous a change in the governing body, by appointing the election of the chief of the executive and the members of the legislative assemblies for different terms and at different epochs. They provided a legitimate time and means for the introduction of such changes as experience might show to be desirable in the constitution, or as altered circumstances might necessitate, by enacting the assembling of a Convention for the purpose of revision, at certain distant intervals and under certain specified formalities. They fancied they had secured the choice of the President by the wisest heads of the nation and in the most dispassionate manner, by arranging a system of double election, in virtue of which the nation's decision as to its ruling head was vested in a small body of men chosen *ad hoc* by the whole mass of the enfranchised people. They endeavoured to give as much strength to the federal executive as the jealous susceptibilities of democratic temper in the several states would permit,—well aware that herein lay the real weakness and the chief danger of the new organization,—by making the President supreme over all appointments, and able to select and to retain his ministers in defiance of hostile majorities in Congress. Finally, they attempted to supply such barriers as seemed feasible under republican institutions against the excessive preponderance of the democratic element, by the adoption of those electoral qualifications which existed at the time in the several states, which in some of them were stringent enough, and in all were a very decided and effectual negation of universal suffrage. A property qualification, or the payment of direct taxes, and usually a certain length of residence, were necessary to constitute a man an elector either for the Presidential Colleges, or for the Congress, or for the State Legislature. *In every state, with three exceptions, these sagacious provisions and securities have been swept away, so that of the constitution framed by Washington, Franklin, Adams, Jefferson, Hamilton, and Randolph, little remains except the shell.*

In Washington's hands the new political organisation worked well, and the executive seemed almost strong enough. Such difficulties as arose even at that early stage of the experiment were easily surmounted by his promptitude, resolution, and prestige.

But Washington was a man in a million. He achieved success in the two most arduous enterprises which can try the faculties of statesmen: he conducted a revolutionary war to a triumphant issue, with the smallest conceivable means and against the most powerful nation in the world; and he inaugurated and administered for eight years a constitution peculiar, unprecedented, and in some points unavoidably and incurably defective from its origin. His embarrassments, and the scantiness of his resources as a revolutionary chief, have seldom been done justice to. Wellington's difficulties in the early days of his Peninsular campaigns, though analagous in some respects and formidable enough, were trivial in comparison. The American Revolution presented many features which distinguished it from most other movements of a similar nature, and added enormously to the obstacles and complications with which its leaders had to contend. In the first place, during all its earlier stages, it was not a revolution at all, or even a rebellion. It was merely a resistance in the name of law and constitutional right to an illegal exercise of power. For many years the colonists had no idea of assailing, much less of overthrowing, the king's authority: they merely aimed at confining it within legitimate bounds. There was, in consequence, every degree of difference of opinion as to the extent to which resistance should be pushed, and the means by which it was to be carried on. The great majority of the colonists were sincerely attached to the mother country, were even ardent in their loyalty, and were shocked at the bare notion of rebellion or separation; and these sentiments continued to animate them up to a very late period of the contest. Thus the chiefs of the movement had to guide and to act for a people who were anything but united in their sentiments and purposes, and whose views, moreover, were in a constant state of fluctuation and of progressive development.

Then, again, when resistance had become general and resolute, when all word of compromise or submission was over, and when ulterior plans and hopes began to present themselves to a few of the more advanced and excited spirits, the very simplicity and purity of the motives which led to the rebellion placed serious barriers in the way of its success. It was resistance in the name of a sacred principle, not revolt against cruel and unendurable oppression. It was carried on to assert a constitutional right, not to escape from or resent a hideous wrong. The tax to which the colonists refused to submit was a mere trifle: no one would have felt its pressure; no one would have refused or grudged its payment had it but been legitimately levied. The colonists had no atrocious tyranny to escape from; justice was purely administered; their property was secure; their personal liberty was never menaced; their religion and their claims of conscience never came in question. They had

everything they could wish for, as far as practical freedom and the daily enjoyments of life were concerned; but they would not be taxed without their own consent, even to the extent of a few shillings per head; and for this they went to war. Now it is evident that a motive of this sort, honourable and defensive as it may be, is very inferior in stimulating and sustaining power to those barbarous and unjust tyrannies, and that burning passion for emancipation and revenge, which have usually caused nations to rise in armed rebellion against their rulers. It may suffice to make men vote, harangue, combine, go to prison for a while, perhaps—seldom to make them, seldomer still to make them cheerfully—endure severe privations, or encounter with unflinching spirit the sacrifices and hardships inseparable from a prolonged and dubious strife. The origin of the rebellion thus goes far to explain the general backwardness and lukewarmness of which Washington had so frequently occasion to complain. Had the colonists suffered more, and had more reason for resistance, their emancipation would have been incomparably easier.

But, besides all this, Washington, properly speaking, had no army, no authority, no means, no government. He had literally to make bricks without straw. The colonies hitherto had been entirely distinct and unconnected with each other; they were unaccustomed to combined action; and the assembly of delegates improvised for the occasion was without constituted authority, and therefore without power. They could appoint Washington their commander-in-chief, but that was about all. They could not compel his officers to obey him; they could not compel soldiers to flock to his standard; they could not compel citizens to administer to the necessities of his army. They could authorise him to make requisitions, but they could not empower him to enforce them, nor oblige the several states to recognise them. They could not legally contract loans nor levy taxes. They could only decide what contributions should be called for, and *recommend* and urge the people of each state to give their quota cheerfully. Persuasion, both at the seat of government and at the head-quarters of the army, had to do the work of authority. Washington himself, as well as the civil leaders, had to raise the sinews of war by argument, by entreaty, by remonstrance, by personal influence, in short. Merchants, planters, magistrates, officers, sent in loans and contributions as they could or as they felt moved to do. The contest was, in fact, very much carried on by *subscription*; and this had to be done for years. In the army itself nearly the same state of affairs prevailed. The soldiers were in a manner volunteers. They enlisted only for a time; desertion seemed almost legal, since it was only desertion from a rebel force; they felt themselves in a manner at liberty to disband when they were weary, or had fought through

one campaign, or when domestic or agricultural concerns wanted their presence at home; and thus they sometimes dispersed just when a victory had to be turned to account, or a defeat to be repaired, or a promising enterprise to be undertaken. Then the soldiers often chose their own officers, and would obey no others. All orders and plans were freely discussed; the commander-in-chief had to *persuade* his regimental colonels rather than to direct them; his army was more of a voluntary association than an organised body of troops. *Power* there was almost none; authority could do but little; personal influence, moral and intellectual qualities, had to do the work of both. And all this time—while Washington had to control his men, to exhort his officers, to beg sometimes almost piteously for supplies—he had to fight more numerous and powerful antagonists, whom nothing but the imbecility of their commanders could have enabled him to overcome; and to contend against the mean jealousies, the ill-timed parsimony, and the ungenerous exigencies and suspicions of his fellow citizens. Nay more, he had to keep together, and to inspire with zeal and submission to needful discipline, an army often without food, usually without pay, always unsupported by magazines and stores, yet sternly forbidden to supply their wants by plunder or exactions. Truly, here was a field, such as few men have, for the exercise of that hopeful and untiring patience which is perhaps the sublimest and most difficult of virtues; and never was there a more magnificent example of this attribute than Washington. His military genius was no doubt great, but it was as nothing compared with the moral qualities which were required to bear up against those difficulties which deprived military genius of its fairest opportunities. His reputation was founded, not on splendid days, but on painful years; not on a series of those brilliant and startling achievements in which, if there is much of inspiration, there is often yet more of accident, but on a whole life of toil, sacrifice, self-control, and self-abnegation, such as no man can lead whose principles and whose virtues are not rooted in the very deepest recesses of his nature.

His sagacity in governing the State was as eminent as his ability in creating it. For eight years he ruled the young commonwealth with rare prudence and firmness, showing the same resolute front to domestic insubordination as to foreign encroachment; and when he retired in 1796 to the private happiness he had so long sighed for, he left behind him that farewell address which is perhaps the most touching legacy of wisdom and affection ever bequeathed by a ruler to his native land. The exhortation shows with how true a foresight he laid his finger on each one of the dangers and weaknesses of the Republic. He warns his countrymen against “geographical divisions,”—against the bad habit,

even as a phrase, of speaking of *the North* and *the South*. He tells them that to be a NATION they must have a central government, which should be the chief object of their loyalty, and which no local or democratic jealousies should be allowed to weaken; but he does this in language which proves how doubtful he felt in his heart whether the Union could permanently be preserved. "Let experience solve the question," he says; "to listen to mere speculation in such a case were criminal." He exhorts them earnestly to uphold public credit and the strictest national integrity at any cost, by careful economy and cheerful acquiescence in necessary taxes. Finally, he recommends a policy of rigid neutrality towards foreign countries, peace, forbearance, but above all the most magnanimous and scrupulous justice and good faith; and knowing his countrymen, he assures them that in the long-run this policy, and this alone, will *pay*.

By the universal consent of mankind, Washington stands out among statesmen as the wisest, best, and purest ruler who ever governed a free nation. He was preeminent, no doubt, among his colleagues and countrymen, both in wisdom and in virtue, but he had many wise and virtuous men to assist him in his work. Jefferson, Hamilton, Randolph, Jay, Madison and Adams, though holding very different opinions, were all earnest and high-minded patriots. The first among them did ultimately much harm by the uncompromising democracy of his principles; but they were all worthy coadjutors of their noble chief. There were giants in those days. What are the advantages, and what should be the future of a nation which started on its career with such a man as Washington for its representative and guide!—*National Review*.



ART. X.—AN ESTIMATE OF NEANDER AND NIEBUHR.

"I FELL in last night with Neander's 'Life of Christ.' . . . I cannot say I either liked it exactly, or disliked it. It wants, or rather I want, a fitting stand-point to judge of it aright. I think I am not with him in his views of inspiration, and his principles of historic criticism are to me exceptionable. He is strangely afraid of taking too much for granted, too much afraid of miracles; explains things in too anxious a tone of deference to human reason; is too sceptical when reasoning with sceptics—that is, too eager to conciliate them by rationalistic explanations—for me to look upon him in these points as either wise or pious. I do not know that I recollect a full instance of what I mean. You may guess it, perhaps, by what I believe his view of the star-phenomenon at

the Redeemer's birth :—The Magi, as is notorious, were addicted to magic. Some of them were truth-seekers. They discover at that period a new star. They think it indicative of a great event; they connect with it the appearance of the Great Teacher who is to arise, and set out, therefore, in search of Him. There is a happy coincidence in this; and I should say, also, a very remarkable *forgetfulness* of certain other sayings in this matter by the Evangelists, which, perhaps, Neander would consider to be interpolations; for I see he ever and anon comes out with this, by some tact of discrimination I am at a total loss to understand. He is evidently a thorough believer in the Divinity of Christ, so that his explanations are not like those of the herd of Socinians and anti-Supernaturalists. He is a devout Christian philosopher and divine. Every now and then he reads like an evangelical Plato. Nevertheless, in my opinion, he often overdoes the matter, and loses himself in the exercise of his ingenuity, and concessions in meeting the objections of the antagonists of Divine Revelation. I greatly honour him after all. The sincere, earnest-hearted man is plain enough. He uses his learning, which is immense, as easily as he does his pen; in this, reminding me of Warburton; but the inner life of his soul seems a far more precious thing than ever Warburton's religion was to him. Perhaps, when I read him more extensively and quietly, I may like him more, and think him more safe and trustworthy than I did last night."

... "I know that, as a whole, Niebuhr's 'Rome' disappointed me. Indeed, I would as lief plod a thousand miles in a desert as attempt to re-read it. A fine bit of corrective criticism may be found here and there, just as an oasis in the waste; but it was one of the most arid books I ever attempted to get through. I should think, for general information and useful impulse to the faculties, there is no comparison between his book and those he derides as mere fabulists. He makes nothing of Livy, and Plutarch, and the rest, and puts forth accounts of events and institutions as if he had a reserved library of higher and more accurate writers, to which none but himself had access. Of his vast learning there can be no doubt, nor of his occasional felicitous application of it; but my impression was that he was a literary madman or historical Don Quixote, and my expectation that, like other celebrated preachers of paradox, he would have his day, and then become a warning and a gibe to the scholars who succeed him, as his speculations hereafter turned up for their serious refutation or literary mockery. For bits of reading, his book would be well enough. For a continuous survey of the rise and progress of the Latin Republic, I should think it full of false theory and suggestion."—*Dr. Simpson.*

BRIEF NOTICES OF BOOKS.

Ecce Deus. Essays on the Life and Doctrine of Jesus Christ, with Controversial Notes on "Ecce Homo." By JOSEPH PARKER, D.D. Third Edition. London: Hodder and Stoughton, 27, Paternoster-row. 1868.

A WORK which has reached the third edition in a comparatively short time, and won golden opinions from many literary authorities, must have great intrinsic worth, and must be a work of power. Freshness and force seem to be the leading characteristics of the author's writing. Many who had noted Dr. Parker's style, especially in his "Hidden Springs," pronounced him as the author of "Ecce Deus" on its first appearance, though it was then sent out into the world anonymously. At that time, bating some things of which we will speak presently, we read the book with great pleasure and profit. We hardly know whether most to admire the capital writing, the great wealth of rhetorical device and embellishment of style, writing always lucid and often luminous and brilliant, or the original and profound thinkings, and the fresh and vivid setting of old truths. The fertile mind of Dr. Parker here pours forth its richest treasures at the feast, and in honour of his Saviour and Lord. It is not stale gifts that are offered; no hash-up of old things; no ringing of changes on worn-out topics, but the best products of cultured nature.

The writing of this work was suggested by the appearance of "Ecce Homo," a book that made a profound sensation in all literary circles, and by the classic purity, finish, and repose of its style, as well as by the masterly vigour of its thinkings and originality of its views, was pronounced emphatically the book of the day. "Ecce Deus" was not given to the world as a reply or even as a complementary production, though the title suggests the latter conclusion, if not the former. For this reason we regret the selection of the title. We see clearly, from our author's point of view, the strong inducements he would be under to adopt this title, and

of course he was free to call his book by this or any other title that seemed to him most appropriate. But suppose the author of "Ecce Homo" wished, in the promised part of his work, not yet published, to employ, for euphony or completeness, this name, he is placed under a disadvantage. More than this: while we are forbidden by the author to view this book as a reply to "Ecce Homo," yet the design of it is to read the phenomena of Christ's life correctly, and to construe his character rightly where it is done wrongly in "Ecce Homo." In his preface Dr. Parker points out the radical fault of the earlier work, the ignoring of Christ's incarnation, and commencing his biography when he was "a young man of promise, popular with those who knew him, and appearing to enjoy the Divine favour," as if he had no ancestry, no parentage, no birth. This vice in the plan led the author into "several sophistical and untenable conclusions." Dr. Parker commences with the Incarnation, and goes on through these topics: "The written Word; The Inauguration and its diabolical phase; The mighty Works; The calling of men; Christ rejecting Men; The Church; The Church left in the world; Christ adjusting Human Relations; Christ the Contemporary of all ages; These Sayings of Mine; Christ as an Interlocutor; Eternal Punishments; The Cross of Christ; The Relation of the Cross to the Law; The Relation of the Cross to practical Morals; Posthumous Ministry of Jesus Christ; Controversial Notes on *Ecce Homo*."

We regret that a book of such great worth should be disfigured by an occasional carelessness in the composition. The hand that has written this can write better than much of this. It is disfigured, too, by a certain flippancy of tone and rashness of expression. Too rude a hand is laid upon established and cherished beliefs, and much virtuous indignation is needlessly expended; his condemnation of "the sects" and creeds is very sweeping and often unmeasured. What is there proved or gained by assertions like this:

"The heretics in civilisation, not to speak of theology, have done most for the world"? While some "sects" are flip-pantly disposed of, others are generously dealt with. Our author says: "Christ is in all the denominations where he is loved. The Romanist feels that he needs the crucifix, the penance, the Virgin Mother, the intermediate fire; let him have them," &c. And it is rung again and again into our ears that beliefs, opinions, and formulated faiths are nothing—worse than nothing, harmful,—love is all. One wonders that so subtle and powerful a thinker does not see the simple and initial impossibility of a man loving an object he cares not to know or understand, and cries out, "Don't instruct me concerning the object of my love, my opinions are nothing—indeed, I don't want an opinion." We say, no,—thoughtful and discriminating conceptions of the object are essential to true love. We may add that we get weary of these tirades against sects and creeds. Surely there is some need for qualification in such sentences as these: "The sects have shut up the theatre, the race-course, and the music saloon; * * * Christ never told his disciples not to go to the theatre, the race-course or the revel; from end to end of his teaching, there is no such prohibition to be found. What then did Christ do? He said, 'Make the tree good, and the fruit will be good;' don't trim the leaves, vitalize the root; don't attach, but develop."

These however are only blots on the fair surface, and could be removed in another edition. Had there been space we could have culled numberless garlands, and plucked an abundance of choicest and ripe fruit. The two chapters,—Christ the Contemporary of all ages, and The Cross of Christ, are worth vastly more than the price of the book, and we thank the able author for the intellectual and spiritual quickening they have imparted to us in this re-reading. We hope our thoughtful readers will speedily make themselves acquainted with this valuable book.

Commentary on the Epistle to the Hebrews.

By FRANTZ DELITZSCH, D.D., Professor of Theology, Leipsic. Translated from the German, by THOMAS L. KINGSBURY, M.A. Vol I. Edinburgh: T. and T. Clark, 1868.

THE Messrs. Clark have laid the Christian Church in general, and Christian ministers in particular, under manifold obliga-

tions by the numerous translations they have effected from the theological literature of Germany. The works they have already translated and published are sufficiently numerous to form a respectably sized library; and though not all equally valuable, yet, taking them in the lump, their worth is beyond estimate. For more than twenty years these spirited publishers have been unceasingly importing these rich intellectual treasures from the Fatherland; and sustained by a wide, and, we believe, an ever increasing patronage, they continue to prosecute their important and deserving labours. The volume now before us, one of the four volumes of the Foreign Theological Library for 1868, is worthy of the fame of its author, and of the honourable company among which it is placed by its publishers. To elucidate the sacred text, the author draws from his immense stores of learning with a profuse hand, entering into the most elaborate criticism of every, even the most minute point with regard to which any doubt exists; while at the same time he develops with masterly skill the great doctrinal and practical principles which give to this Epistle such a high place among the New Testament writings.

Thoughts on Inspiration and the Canon of Scripture. By the Rev. JOHN DOUGLAS, Portadown. Introduction by the Rev. W. ANTLIFF. London: W. Lister.

AN excellent resumé of the usual arguments in favour of Verbal Inspiration. The author takes no new ground; but the old ground is ably occupied. This essay will well repay a careful perusal.

A Bible Dictionary. By the Rev. JAMES AUSTIN BASTOW. Third Edition. London: Longmans, Paternoster-row; Lister, Sutton-street.

CONSIDERING the amount of time and labour and expense bestowed by the author on this book, it certainly ought to be a good one. Even if the ability of the author had only been moderate, the book itself should be good, for it has been in process of production and re-production, gathering to itself everything really valuable in Biblical literature, and shaking itself free from redundancy and questionable adjuncts, during the long period of thirty years. But, in addition to this consideration, the author is a man of mark and likelihood, endowed with clearness of per-

ception, with logical force, with literary aptitude; and his style of writing is marked by perspicuity, precision, and vernacular pliancy. On these accounts, the book, as we have said, *ought* to be a good one, and it *is* what it ought to be. All things considered, it is perhaps the very best book of the kind extant. On all matters connected with Biblical geography, biography, ethnography, natural history, and antiquities, a more reliable authority cannot be consulted; while on doctrinal matters admirable summaries of Biblical teaching are supplied under their proper headings.

We have so repeatedly given a favourable opinion of this dictionary that there is the less need of our saying much at present, and we take our leave of it with a hearty expression of our wishes that it may have even greater success in the future than it has had in the past.

Commentary on the New Testament. By JAMES MORRISON, D.D. Parts 3 and 4. London: Hamilton, Adams, and Co.

PARTS 3 and 4 of this Commentary fully sustain the favourable opinion expressed in our last number on parts 1 and 2. In this work the highest qualities of Biblical exposition combine, in rare proportion: the learning of Lightfoot, the force and sagacity of Scott, the spiritual insight of Henry, the aptitude and suavity of Doddridge, together with the breadth of view and analytical subtlety which characterise many of the German commentators. High as is the position already occupied by Dr. Morrison as a biblical expositor, the present work, containing the ripest

fruits of his genius and learning, is likely to add much to his reputation.

Theological Discussion. Immortality and Eternal Punishment, *versus* a Conditional Immortality of the Wicked. A Reply to the Rev. William Ker, M.A., Incumbent of Tipton. By L. WEAVER, London: W. Pitman, Paternoster-row; W. Lister, Sutton-street.

THIS is really a clever performance. Apart from the question at issue, Mr. Weaver proves himself to be a man of superior attainments. In choiceness of language, in logical clearness and force, and in mastery of the Scriptures, he is a long way ahead of his reverend antagonist. The case here made out in favour of the orthodox view of the question in dispute is a strong one, and shows conclusively that the opposite view cannot be sustained by an appeal to the Scriptures.

A Guide to the Daily Reading of the Scriptures, with Anecdotes, &c., for Young People. By HENRY ALLEN. London: W. Lister.

A Plea for the Sabbath-day, and a Caution to Talkers. By HENRY ALLEN. London: W. Lister.

THE first of these little volumes contains a large amount of useful information, set forth in plain unpretending style, and may be used with advantage by Sabbath-school teachers and young people generally. The second consists of a series of brief pungent addresses on Sabbath desecration and loose talking.

THE CHRISTIAN AMBASSADOR.

ART. I.—ABRAHAM LINCOLN.

No. 2.

OUR former article left Mr. Lincoln at the base of the Presidency; the present must show how he reached the apex, and what his conduct was there, with remarks on his character and death.

The Government of the United States is republican, and the Executive Head a President, elected by the people. The election occurs every four years, that being the limited term of office, unless there be a re-election. The upheaving of society at these elections is sometimes fearful, always serious. Class against class, party against party, the population wage a terrible political war. The whole social fabric of the nation seems to be shaken to its foundations, but not with such injurious consequences as might be apprehended by a superficial observer.

The elastic character of the American people prevents those injurious effects which probably would follow such popular upheavings in English society. The excitement is transitory, the effervescence of the occasion soon dies away. As the ocean is felt to be calmer after a tempest, so the American nation feels quieter after these political storms.

The presidential election takes place in November, four months before the inauguration, which is in the March following. The proceedings are somewhat complex, and for the interest of readers not versed in American politics we will briefly describe them: First, there are conventions of different political parties in each State of the Union, at which certain gentlemen are named as candidates. Next, a National Convention is held in Chicago, composed of Representatives of the States, at which a platform of principles to be submitted to the candidates is drawn up. The character of the platform determines considerably the direction of the election.

Sometimes the principles of two or more candidates are so similar that it is difficult to determine in whose interest the election will go. The election is by ballot, and the successful candidate is he who carries a majority over each of the other candidates. Combination of parties sometimes takes place to give the majority of votes to a candidate. The popular election follows on the 6th of November, when all the electors in the nation have the opportunity of recording their votes for the candidate of their choice. This popular vote, however, does not finally decide the election, although it is usually accepted as its *virtual* settlement. It is reserved for the Electoral College, an institution of the nation composed of persons elected by all the States of the Union, to *actually* decide the contest; and by a provision of the constitution of the country the successful candidate must have a majority of two-thirds of the Electoral vote over any other candidate. Perhaps no more trying ordeal is submitted to candidates for office in any country.

The state of political parties in America at the period of Mr. Lincoln's election was extremely febrile and critical. The pro-slavery and anti-slavery sentiment were more antagonistic than ever. The evil of slavery was becoming greater and more extended, and, like every other class of evil, more imperious, not to say impudent, as it increased in extent and power. The anti-slavery party, so repeatedly quieted by the many compromises introduced on the subject, were now not to be pacified by any such subterfuges, and their idea was that the *progress* of the monster evil must be arrested. The conscience of the North was aroused, and in the assertion of its authority demanded the prohibition of slavery in the territories of the Union. It was simply a question of ways and means. How could this opposition be best offered? Could it not be best done in the election of an anti-slavery President? As almost every other measure had been tried with more or less failure, might not this be successful? The North decided to try the experiment. It was no mere party domination (and had it been it would not have been unfair to the South, as for a quarter of a century previously they had carried the election of President against the North), but a simple attempt to check the extension of a great wrong, which was alike a shame and an injury to the whole country. Abraham Lincoln, of Illinois, was selected by the republican party of the Union as a suitable person to carry out the design. He was recognised as an able, faithful, and consistent republican leader; and was known to represent in his life and opinion the precise aim and object of the party. He was anti-slavery, but no rabid abolitionist; and so thought less likely to offend the pro-slavery party of the Union. Mr. Lincoln's opinion on the subject of slavery and of the Executive's relation thereto shall be given in his own words: "If slavery is *not* wrong," said Mr. Lincoln, "then *nothing* is wrong." And again, "I have

no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no right to do so, and I have no inclination to do so." He was, as his biographer justly remarks, "a native of a slave-holding state; and while he had been opposed to slavery, he had regarded it as a local institution, the creation of local laws, with which the National Government of the United States had nothing whatever to do. But, in common with all observant public men, he had watched with distrust and apprehension the advance of slavery, as an element of political power, towards ascendancy in the Government of the nation, and had cordially co-operated with those who thought it absolutely necessary for the future well-being of the country that this advance should be checked. He had, therefore, opposed very strenuously the extension of slavery into the territories, and had asserted the right and the duty of Congress to exclude it by positive legislation therefrom." Now these views exactly coincided with the cardinal feature of the republican platform for the election of 1860, and hence pointed out Mr. Lincoln as *the man* for President.

The usual proceedings attended his election. The Illinois State Republican Convention nominated Mr. Lincoln for the Presidency—an honour as creditable to his own state as just to him for his political services to the country. A singular incident occurred in connection with his state nomination. Almost simultaneously with his nomination, a democrat of Macon county presented to the Convention two gaily-decorated fence-rails, upon which were inscribed the following words: "Abraham Lincoln, the rail candidate for President in 1860. Two rails from a lot of 3,000, made in 1830, by Thomas Hanks and Abe Lincoln, whose father was the first pioneer of Macon county." The production of these singular and appropriate tokens of the advantages which the American democratic institution afforded to the humblest in life was a signal for enthusiastic applause. Mr. Lincoln, who happened to be present as a spectator, was loudly called upon for a speech. He rose from his seat, acknowledged that he had been a rail-splitter some 30 years previous, and said that he was informed that those before him were some which his own axe had hewn.

The state nomination of Mr. Lincoln was endorsed by the National Republican Convention, which met at the "Wigwam," in Chicago, May 16th, 1860. The actual contest here was between Mr. Seward and Mr. Lincoln. Upon the first ballot Mr. Seward had 173½ votes to 102 for Mr. Lincoln. Upon the second ballot Mr. Seward had 184½ to 181 for Mr. Lincoln; and the third ballot gave Mr. Lincoln 230 votes, nearly a majority. Hereupon Mr. Carter, of Ohio, announced a change in Ohio's vote of 4 votes in favour of "The Young Giant of the West," as one delegate described Mr. Lincoln, which raised the excitement

of the Convention to the highest pitch. Now as the choice was certain, state after state struggled to be next in succession to exchange votes for Mr. Lincoln. The whole number of votes cast at the next ballot was 466, of which 234 were necessary to a choice : 354 were cast for Abraham Lincoln, who was thereupon declared duly nominated. When the loud applause with which the nomination was greeted had somewhat subsided, Mr. W. Evarts, of New York city, came forward, and moved that the nomination be made unanimous, which was accordingly done. "The excitement consequent upon the nomination spread from the Convention to the audience within the building, and from them, like wildfire, to the crowds without, to whom the result had been announced. The building vibrated with the shouts of the delighted thousands beneath its roof, and, with cheer upon cheer, the multitude in the streets caught up the glad acclaim ; while, amid the boom of artillery salutes, the undulation of banners, and the tempestuous gusts of band-music, the intelligence of the people's choice flashed over the wires from Maine to Arkansas and from the lakes to the gulf."

Mr. Lincoln received his nomination with great modesty. He was at home (Springfield) at the time. He had been in the telegraph office during the casting of the first and second ballots, but then left, and went over to the office of the *State Journal*, where he was sitting conversing with friends while the third ballot was being taken. In a few moments came across the wires the announcement of the result. The Superintendent of the Telegraph Company wrote on a scrap of paper, "Mr. Lincoln : you are nominated on the third ballot :" and a boy ran with the message to Mr. Lincoln. He looked at it in silence, amid the shouts of those around him ; then rising and putting it in his pocket, he said quietly, "There's a little woman down at our house would like to hear this. I'll go down and tell her." It would be false to fact to say the nomination was not felt by Mr. Lincoln to be a great honour, but it certainly was felt also to be a great responsibility ; indeed, the feelings were kindred in his experience ; and it is said that on the following day he listened to the address of the committee charged to officially apprise him of his nomination "with a degree of grave dignity that almost wore the appearance of sadness."

The nomination of Mr. Lincoln proved universally acceptable to the republican party. Its members recognised in him a man of firm principles, of ardent love for freedom, of strict integrity and truth ; and they went into the political contest with a zeal and enthusiasm which were without parallel in the history of the country. More noise was made in the campaign of 1840, when General Harrison was elected ; but the zeal of 1860 was more national and all-prevading, betraying a resolute purpose not to be defeated. And they were not defeated. Three other candidates besides Mr.

Lincoln were in the field, but he outstripped them far. Of the popular vote Mr. Lincoln received 1,857,610, being 500,000 majority of the second candidate, about one million of the third, and upwards of the same number of the fourth : and never did a candidate receive *such* a popular vote. It was the vote of a solid phalanx of earnest men, and of men who had resolved that freedom should henceforth be national, and that slavery should remain as the framers of the constitution intended that it should remain. In the Electoral College, out of 303 votes given to the 4 candidates Mr. Lincoln received 180, being more than all his competitors put together.

The election of Mr. Lincoln was the signal for pro-slavery opposition to the Union. The opposition was remarkably precipitate. The leaders of the faction were too impatient to wait the new President's assumption of office, that by deputational or similar moderate means they might ascertain the measures of the Executive in relation to slavery, but they commenced at once to promote the secession of certain states of the Union; and on the 4th February, scarcely three months after the election, and a full month before the inauguration of Mr. Lincoln, a confederacy of seven seceded States was constituted, with Jefferson Davis, President, and Alexander H. Stephens, Vice-President. This was a step as unwise and inexpedient as unconstitutional and impolitic. Nor was this act of illegal secession the only opposition which the Southerners offered to the political action of the country. Separation from the Union, and the adoption of measures for the defence of their conduct, did not satisfy them, but they made war upon the Federal party. The late civil war in America was commenced by the Southerners firing upon Fort Sumpter, and on them rests the entire responsibility of that bloody four years' struggle.

The war was unjustifiable. Allowing that the platform of the election was objectionable to the Confederates, had not the nation carried it? Was it not the voice of the people? Was it not the action of the majority? But allowing the contrary, had the South a right to reverse ordinances and dissolve bonds without the concurrence of all the parties to those ordinances and bonds—without, indeed, the concurrence of the North? Has a tenant of property a legal right to quit his tenancy when he pleases, and without a proper notice to his landlord? Has a partner in a business firm a legal right to retire from the partnership, taking with him what part of the capital he pleases when he thinks he will, and without the concurrence of the other members of the firm? If tenants or partners can rightfully do so, then there is an end to all order and government. The States seceding from the Union had no more legal or constitutional right to secession than the tenant of a house has a legal right to quit it without proper notice, or a partner in a firm has a legal right to retire from the partnership without

the concurrence of its members. But, again, admitting that the Secessionists had this right, had they a right to murderously attack the party seceded from? Were the Confederates justifiable in making war upon the Federals? Surely, if the former had all right to secede, they had no right to fight the latter. In self-defence war may be justifiable, but in this case it was not in self-defence. The Federal Government had not commenced military hostility, either to prevent states seceding, or to regain those states that had disowned its authority. Supposing the Federal party absolutely wrong, ought not secession to have been sufficient? Because my fellow-countrymen are opposed to my views on government, and I will quit my country in disgust, am I in quitting it to murder all I can that are not of my views or do not endorse my opinions? Hence, neither on the ground of sound philosophy nor safe government can the secession and war of the South be at all justified, or even excused. Indeed, those acts are to be strongly condemned; and, after a careful consideration of the circumstances of the case, we unreservedly state that no more wilful acts disgrace the history of any nation. The acts were unprovoked. The republican party were specially careful to give no offence to the South, and in the framing of their election platform "took good care to repel the imputation of its political opponents, and to remove the apprehensions of the South, that the party professed to interfere with slavery in the states whose laws gave it support and protection. It expressly disavowed all authority and all wish for such interference, and declared its purpose to protect the Southern States in the free enjoyment of all their constitutional rights."

It is confessedly doubtful whether these acts would have been perpetrated but for the sanction and aid which the South received from many members of the Federal Government under the presidency of Mr. Buchanan. It is known that 150,000 muskets and vast quantities of military stores were transferred from northern armouries to southern arsenals shortly after the election of Mr. Lincoln; that the Secretary of War, according to statements subsequently made by one of his eulogists in Virginia, "thwarted, objected, resisted, and forbade" the adoption of those measures which, according to the same authority, if carried into execution would have defeated the conspiracy, and rendered impossible the formation of a Southern Confederacy; and that the President himself, acting upon the advice of Attorney-General Black, considered that Congress "had no right to carry on war against any state, either to prevent a threatened violation of the Constitution, or to enforce an acknowledgment that the Government of the United States is supreme."

But while the election of Mr. Lincoln to the Presidency was made by some the *pretext* of the secession and civil war, it is well

known that the *purpose* of Southern Independency had been long cherished by the pro-slavery party of the Union. The debates in the States Convention show clearly enough that the step was not taken under the impulse of resentment for any sharp and remediless wrong, nor in apprehension that any such wrong would be inflicted, but in pursuance of a settled and long-cherished purpose. In that debate Mr. Rhett said : "It is not anything produced by Mr. Lincoln's election, or by the non-execution of the Fugitive Slave Law—it is a matter which has been gathering head for thirty years. The election of Lincoln was the last straw on the back of the camel. But it was not the only one. The back was nearly broken before."

The Independence of the Southern Confederacy, if obtained on the grounds stated by its executive, would have been an evil as monstrous as anomalous. Its constitution was utterly pro-slavery. "The new constitution," to quote the exact words of Vice-President Stephens, "has put at rest for ever all agitating questions relating to our peculiar institution—African slavery, as it exists among us—the proper *status* of the negro in our form of civilization . . . Its foundations (the new government) are laid; its corner-stone rests upon the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and normal condition. This, our new government, is the first in the history of the world; based upon this great physical, philosophical, and moral truth." A singular retrogression! All other nations abolishing the accursed Institution—some at enormous cost; the Confederates seeking by an exhaustive war to create a nation on the very same foundation. Happily, they did not succeed.

From the date of the election to the day of inauguration President Lincoln maintained silence on the critical affairs of the country. He was not unaware of the state of national affairs, but he reserved his sentiments, not from any party wantonness or from any indifference to the anxiety that pervaded the minds of men about the aspect of the political affairs of the country, but because the government was yet in the hands of Mr. Buchanan, and he, the new President, did not deem it becoming or proper for him to interfere in any way with the regular discharge of its duties and responsibilities. How deeply conscious he was of the great responsibility of his office, and of his great need of Divine assistance in order to succeed therein, may be learnt from a statement in his farewell address at Springfield: "A duty," he said, "devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without

the same Divine aid which sustained him, and on the same Almighty Being I place my reliance for support." Eminently fitting this state of mind for a ruler of a great nation to enter upon the duties of his high office.

The presidential journey to the capital was, with a single exception, one scene of greeting. Party spirit seemed to have been forgotten, and the cheers were always given for "Lincoln and the Constitution." Though repeatedly making speeches, he wisely abstained from any deliverance on the affairs of the country. Pressed on one occasion to give some idea of his intentions, he said, "When the time comes I shall speak, as well as I am able, for the good of the present and future of this country—for the good both of the North and the South of this country—for the good of the one and the other, and of all sections of the country." The President's entry into Washington itself was the exception referred to. He entered privately. Preparations were made to give him a magnificent public reception, but he anticipated by twelve hours his expected arrival there. Rumours of assassination were conveyed to him at Harrisburg by a special messenger from Washington, and although he did not deviate from the programme he had marked out for himself in consequence of these communications, yet, under the advice of his friends, he deemed it prudent to anticipate by one train the time he was expected to arrive at the capitol. Subsequent investigation into the matter of these rumours shewed the wisdom of his course, for it was disclosed that a band of assassins had arranged to take away his life during his passage through Baltimore.

The inauguration took place on the 4th March, 1861. The day was beautifully fine, and the concourse of people immensely great. The address was delivered in front of the capitol, and the oath of office taken at the hands of Chief Justice Taney. The address was generally well received. In the border states its reception was in the main satisfactory. But, as a matter of course, in those states, as elsewhere throughout the South, the secession leaders gave it the most hostile construction. Its great length prevents a transcription to these pages; but could the reader peruse that remarkable document he would see that it was no purpose of the author to make war upon the South, or to promote hostilities. Certainly it does teach that while President Lincoln felt constrained by the most solemn obligations of duty to maintain the authority of the Government of the United States over all the territory within its jurisdiction, wherever that authority should be disputed, by the actual exercise of armed force, he would, nevertheless, do nothing whatever to provoke such a demonstration, and would take no step which could look like violence or offensive warfare upon the seceded states. This paper is, probably, the most remarkable document of the kind yet produced in America. The author evidently

still was incredulous of the inveterate nature of the crisis, and thought to soothe the angry elements by merely disabusing the mind of the South of her misapprehensions as to the feeling at the North, and as to the future course of his administration. This tone of conciliation, kindness, dispassionate entreaty, indeed, was the ruling feature of the address.

No president of the United States ever assumed office under more critical and trying circumstances. Seven states of the Union had seceded and united in the establishment of a hostile confederacy. Under its direction nearly all the forts, arsenals, dock-yards, custom-houses, &c., belonging to the United States within the limits of the seceded states had been seized, and were held by representatives of the rebel government. Officers of the army and navy from the South had resigned their commissions and entered the rebel service; civil officers representing the United States within the limits of the Southern States could no longer discharge their functions, and all the powers of that government were practically paralyzed. But Abraham Lincoln was equal to the emergency. His course was simple, and, with a firmness which does him enduring honour, he undeviatingly pursued it from the beginning. The UNION—the preservation or restoration of the Union—was his *one* work. Is the Union dissolved?—it must be restored. Is it in danger?—it must be defended. The Union at any cost; the Union, as he once said, either with slavery or without slavery, but the Union!—there must be no two governments in America.

This *oneness* of purpose probably led some rabid abolitionists to assert that President Lincoln cared not for the abolition of slavery, and that his Emancipation Proclamation was a mere military expedient. On superficial grounds we admit his conduct is capable of such a construction, but with the full knowledge of the private sentiments of the man, and of the platform of principles to which, as president, he had solemnly committed himself, it would be seen that, consistently, he could not do otherwise than he did, and that he did all he could. Slavery was a *state* not a *national* institution, and, therefore, not under the direct control of the National Executive. Moreover, Mr. Lincoln did not take office with the avowed object of abolishing slavery. All the interference therewith that he and his party contemplated was its limitation to its then sphere of existence, and its prohibition in new territories of the Union. As a private citizen he was for the abolition of slavery on constitutional grounds; as President of the American nation he was for the limitation of slavery to its present localities. He would not interfere with it where it existed, but he would prevent its extension to new territories. Indeed, his purpose, as he announced, was to place it where the framers of the constitution had placed it in the line of decade.

It is unnecessary in a mere review article to follow President Lincoln step by step throughout his presidential career. Suffice it to notice the prominent acts of his administration. They are the Civil War, the Emancipation Proclamation, and the Restoration of the Union. Perhaps three greater acts never marked the administration of any national ruler. The administration of the previous fifteen presidents of the United States put together is not equal in grand results. America had had but one great president before Abraham Lincoln, the great George Washington; but of Washington and Lincoln, the latter is the greater. Washington is the Father of the Independence of the nation. Lincoln is its Regenerator and Saviour.

The civil war, as we have shown, was forced upon the Government of Mr. Lincoln. "War was not only proclaimed—insisted upon by the South, but actually commenced by the bombardment of Fort Sumpter; the sword was not only drawn menacingly, but its bright blade was crimson with fratricidal blood. What was left for the North? Simply what followed—war; war for the laws, for the constitution, for the preservation of the nation; war for honour and peace. The country had calmly borne everything up to this time, but *now* the cup was full to overflowing; the fratricidal hand was red with a brother's blood, and the North, springing to arms as one man, accepted the dread alternative of war which had thus been thrust upon them." And for four long years that war continued, slaying it is estimated over one million lives, costing the North about 2,800,000,000 dollars, impoverishing the South, and occasioning untold suffering and distress to millions of the population. The period was unusually trying; but the cheerfulness, courage, and trust of President Lincoln never for one moment deserted him. Sometimes his mental anxiety almost amounted to agony; he would pace his room in great suffering, receive accounts of reverses of the army with feverish emotion, and confessed, it is said, that whatever might be the result of the conflict, he should not long survive it. "Whichever way it ends," he said to Harriet Beecher Stowe, "I have the impression that *I* shan't last long after it is over." After the dreadful repulse of Fredericksburg, he is reported to have said, "If there is a man out of perdition that suffers more than I do, I pity him."

During the year 1862 the Executive found it expedient, for the purpose of suppressing the rebellion, to resort to an exercise of his military powers as President, and hence issued, on the 22nd day of September, the celebrated Emancipation Proclamation. That document proposed the freedom of the four million slaves in the American nation, on the 1st day of January then next, subject to certain compensation to loyal states. Noble act! Noble actor! The proclamation was received with satisfaction in almost all loyal

sections of the country, and a note of outside approval was blown from England—the liberal press complimenting the recommendation of the President as a fair and magnanimous policy. Doubtless the act greatly strengthened the hands of the President, and dealt a death blow to the Southern cause.

The year 1864 saw the re-election of Mr. Lincoln as President, on the broad platform of "The Prohibition of Slavery." "The Southerners had expected with anxiety the close of Mr. Lincoln's term. The hope that the usual party excitements attending the presidential election would effect fatal disunion among their enemies, had helped to buoy them through the terrible hardships and preternatural exertions of the last year of the war; with this hope vanished, they beheld before them the long dreary perspective of another four years' desperate struggle. It is impossible not to suppose that the deep despondency flowing from this discouraging and hopeless prospect had much to do with hastening the catastrophe." The last of the long series of battles was one of the most destructive. About 10,000 men were killed and wounded, the greater number being Southerners. In one week afterwards, on the 9th April, 1865, General Robert Lee made an unconditional surrender of his sole remaining army to the acting Commander-in-chief of the forces, General U. Grant. This surrender virtually and actually ended the civil war in America.

The news deeply affected President Lincoln and his cabinet. At the earliest possible moment Mr. Lincoln called a cabinet meeting. It was an affecting meeting. At first neither president nor any member of the cabinet could speak; and it is pleasing to relate that the first act of the meeting was to fall upon their knees in silent devotion to the Great Ruler who had "sent peace." Secretary Stainton says of the President, at that meeting, "He was more cheerful and happy than I had ever seen him; rejoiced at the near prospect of firm and durable peace at home and abroad; manifested, in a marked degree, the kindness and humanity of his disposition, and the tender and forgiving spirit that so eminently distinguished him."

It is impossible not to see, from the history of Mr. Lincoln's presidency, that the quality of his administration was its conservative progress. He felt his way gradually to his conclusions; and those who will compare the different stages of his career, one with another, will find that his mind was growing throughout the course of it. The gradual change of his language and of his policy was most remarkable; but not less esteemed by men of intelligent progress. Men learn to respect a man who shows the best characteristics of their race in the respect for what is good in the past, acting in unison with a recognition of what is made necessary by the events of passing history. But the growth of Mr. Lincoln's

mind was subject to a singular modification. It would seem that he felt himself, at the latter part of his administration, a mere instrument engaged in working out a great cause, which he could partly recognise, but which he was powerless to control. And doubtless Abraham Lincoln was an agent in the hands of God, to free the slaves of America and to preserve the Union.

The military administration of 1862, the famous period which has since been termed "the battle season," having been the subject of much correspondence between President Lincoln and General McClellan, a correspondence constituting an entire chapter of Raymond's life of the President, it may be proper to notice it. The gist of the correspondence is "the conduct of the war." The General blames the Executive, and the Executive blames the General. The President is not to blame: and, unless we are greatly mistaken, posterity will not blame him, if history recognises the facts as presented in this correspondence. The only thing for which we blame President Lincoln is, the appointment of the General to a post for which he was certainly incapable. It gives us no pleasure to write thus, but fidelity to truth, and justice to character, demand the statement. General McClellan possessed neither military genius, activity, nor courage equal to the command given him. His successes in Western Virginia, as the commander of a department, had made him popular, and no doubt had raised the expectation and gained the favourable opinion of the Executive; but the Executive should have known that between the command of a department and the command of an army of 50,000, afterwards increased to 150,000, there is a wide difference, and the successful subordinate is not necessarily the successful chief. Report stated that he was a second Napoleon, but there was nothing in him resembling the great Frenchman, save his youthfulness and popularity with the army. On his assumption of command he mistook his position, and acted more like a statesman than a soldier. Will it be credited that he spent his time in writing elaborate letters of advice to the Government and General Scott, on the general conduct of the war and the method most proper to be pursued for the suppression of the rebellion. He seemed to forget that his duty was to wield the sword, and not the pen. However, he soon found what was his true vocation, and that instead of letter writing he had to attend to the preparation of his army for the immediate resumption of hostilities. His popularity and promotion apparently flushed his ambition and made him saucy. That he should be excited at such elevation for a time is but natural, but that the passion or ebullition should become the principle of the whole period of his command is most ridiculous; it is really distressing to witness its petty displays and its disastrous effects. If we may be allowed the inelegant figure, General McClellan was like

the naughty school-boy, who, if he could not be first in the game, would not play at all; or, to change the figure, like the saucy dog who could not eat the hay himself, and would not suffer the ox to do so. The President and Secretary of War urge the division of the army into *corps d'armée*, for the purpose of more effective service; McClellan discourages and thwarts their endeavours, mainly on the ground that there are not officers enough of tried ability in the army to be entrusted with such high commands as the division would create. But his ambition is seen most glaringly in his neglect to reinforce Pope's army in its defence of Washington, because he had been relieved the command of that force; in his petty complaints to the Government that General M'Dowall was not more completely under his command; and in his headship of a political party. It would not be an irrelevant question to ask, Did General McClellan aim at dictatorship? It certainly cannot be said that he supported the President in his military administration, and it is matter of surprise that he was so long entrusted with command. What were the results of his fifteen months' command? There were the *repulses* of Bull's Bluff and Seven Pines, not to say anything of the crushing defeat of Pope's army through the inactivity of McClellan in sending reinforcements. There were the *engagements* near Yorktown with the retreating rebel army, with some success; at Hanover Court House by General Porter, called by McClellan "a complete rout," which Mr. Lincoln is "puzzled" to see as such; at South Mountain, repelling the rebels; at Antietam, defeating the enemy. We have not mentioned the pretended pursuit of the rebels who evacuated Yorktown, and of the many intimations of the General that the decisive battle would be fought at this time and that, but which was never attempted. Speaking summarily, General McClellan, during the period of his command, regained no ground but what the enemy evacuated; fought not one field battle; defended not the capital; made not a single aggressive movement on the rebels. It is impossible to contemplate another fifteen months' command so thoroughly useless to the cause it was designed to promote. Such incapacity is most deplorable. The protraction of the civil war was doubtless in part owing to this; the period of the General's command being a period of stagnation (not to say more) to the Northern cause.

Mr. Lincoln was a man of an eminently genial nature. He seemed incapable of cherishing an envenomed resentment. And although he was easily touched by whatever was painful, the elasticity of his temper and his ready sense of the humorous broke the force of anxieties and responsibilities under which men of harder, though perhaps higher, nature would have sunk and failed. Many persons have formed their opinion of President Lincoln by the illustrious stories of which his memory and his tongue were so

prolific, using them to point a moral, or to soften discontent at his decisions. But this was the sparkle and ripple of the surface, or the mere badinage which relieved him for the moment from the heavy weight of public duties and responsibilities under which he often wearied. A member of Congress called upon him during the dark days of 1862; it was early one morning, just after news of a disaster; Mr. Lincoln commenced telling some trifling incident, which the congressman was in no mood to hear. He rose to his feet and said, "Mr. President, I did not come here this morning to hear stories, it is too serious a time." Instantly the smile disappeared from Mr. Lincoln's face, who exclaimed, "A ———, sit down! I respect you as an earnest, sincere man. You cannot be more anxious than I am constantly, and I say to you, that were it not for this occasional *vent* I should die!"

And not more genial was his nature than sympathetic. His sympathy found expression in worthy and noble deeds. Carpenter, in his reminiscences, records many of its expressions. Our space permits our giving only one or two. Here is a characteristic touch of humour as well as pathos. The incident is strictly true. "A distinguished citizen of Ohio had an appointment with the President one evening at six o'clock. As he entered the vestibule of the White House his attention was attracted by a poorly-clad young woman, who was violently sobbing. He asked her the cause of her distress. She stated she had been ordered away by the servants, after vainly waiting many hours to see the President about her only brother, who had been condemned to death for desertion from the army. The poor girl had obtained the signature of some persons who had formerly known him, to a petition for pardon, and alone had come to Washington to lay the case before the President. The gentleman's feelings were touched. He said to her that he had come to see the President, but did not know as *he* should succeed. He told her, however, to follow him up stairs, and he would see what could be done for her. . . . The gentleman made the young woman accompany him into the office, and when they were seated said to her, 'Now, my good girl, I want you to muster all the courage you have in the world. When the President comes in he will sit down in that arm-chair. I shall get up to speak to him, and as I do so you must force yourself between us, and insist upon his examination of your papers, telling him it is a case of life and death and admits of no delay.' These instructions were carried out to the letter. Mr. Lincoln was at first somewhat surprised at the apparent forwardness of the young woman, but observing her distressed appearance he ceased conversation with his friend, and commenced an examination of the document she had placed in his hands. Glancing from it to the face of the petitioner, whose tears had broken forth afresh, he studied its expression for a moment,

and then his eye fell upon her scanty but neat dress. Instantly his face lighted up. 'My poor girl,' said he, 'you have come here with no governor or senator or member of congress to plead your cause. You seem honest and truthful, *and you don't wear hoops*, and I will be whipped but I will pardon your brother.' Another instance:—Among the large number of persons waiting to see Mr. Lincoln, on a certain day in November, was a small, pale, delicate-looking boy, about thirteen years old. The President saw him standing, looking feeble and faint, and said, "Come here, my boy, and tell me what you want." The boy advanced, placed his hand on the arm of the President's chair, and, with bowed head and timid accents, said, "Mr. President, I have been a drummer in a regiment for two years, and my colonel got angry with me and turned me off; I was taken sick, and have been a long time in hospital. This is the first time I have been out, and I came to see if you could not do something for me." The President looked at him kindly and tenderly, and asked him where he lived. "I have no home," answered the boy. "Where is your father?" "He died in the army," was the reply. "Where is your mother?" continued the President. "My mother is dead also; I have no mother, no father, no brothers, no sisters, and," bursting into tears, "no friends—nobody cares for me." Mr. Lincoln's eyes filled with tears, and he said to him, "Can't you sell newspapers?" "No," said the boy, "I am too weak, and the surgeon of the hospital told me I must leave, and I have no money, and no place to go to." The scene was wonderfully affecting. The President drew forth a card, and addressing on it certain officials, to whom his request was law, gave special directions "to care for this poor boy." The wan face of the little drummer lit up with a happy smile as he received the paper, and he went away—convinced that he had one good and true friend at least in the person of the President.

But though kindhearted almost to a fault, nevertheless he always endeavoured to be *just*. Mr. Van Allen relates the following: "I well remember one day when a poor woman sought, with the persistent affection of a mother, for the pardon of her son, condemned to death. She was successful in her petition. When she had left the room, he turned to me and said, 'Perhaps I have done wrong, but at all events I have made that poor woman happy.'" Here is another case: "Late one afternoon a lady with two gentlemen had an interview with Mr. Lincoln: she had come to ask that her husband, who was a prisoner of war, might be permitted to take the oath and be released from confinement. To secure a degree of interest on the part of the President, one of the gentlemen claimed to be an acquaintance of Mrs. Lincoln; this, however, received but little attention, and the President proceeded to ask what position the lady's husband held in the rebel service. 'Oh,' she said, 'he was a

captain.' 'A captain!' rejoined Mr. Lincoln; 'Indeed, rather too big a fish to set free simply upon his taking the oath! If he was an officer it is proof positive that he has been a zealous rebel. I cannot release him.' Here the lady's friend reiterated the assertion of his acquaintance with Mrs. Lincoln. Instantly the President's hand was upon the bell-rope. The usher in attendance answered the summons. 'Cornelius, take this man's name to Mrs. Lincoln, and ask her what she knows of him.' The boy presently returned with the reply that Mrs. L. knew nothing of him whatever. 'It is just as I suspected,' said the President. The party made one more attempt to enlist his sympathy, but without effect. 'It is of no use,' was the reply. 'I cannot release him!' And the trio withdrew in high displeasure."

The style of Mr. Lincoln's speeches and writings is eminently plain and practical. He wrote and spoke in harmony with the modes of thinking and of speaking habitual to the common people. A "spade" he called a "spade." "His intellect was keen, emphatically logical in its action, and capable of the closest and most subtle analysis; and he used language for the sole purpose of stating, in the clearest and simplest possible form, the precise idea he wished to convey." Take this instance. In the message sent to the extra session of Congress, held in the July following his inauguration, speaking of secession and the measures taken by the Southern leaders to bring it about, there occurs the following remark: "With rebellion thus *sugar-coated*," &c. Mr. Defrees, the government printer, was a good deal disturbed by the use of the term "*sugar-coated*," and finally went to the President about it. Their relations to each other being of the most intimate character, he told Mr. Lincoln frankly that he ought to remember that a message to Congress was a different affair from a speech at a mass-meeting in Illinois: that the messages became a part of history, and should be written accordingly.

"What is the matter now?" inquired the President.

"Why," said Mr. Defrees, "you have used an undignified expression in the message;" and then, reading the paragraph aloud, he added, "I would alter the structure of that, if I were you."

"Defrees," replied Mr. Lincoln, "that word expresses precisely my idea, and I am not going to change it. The time will never come in this country when the people don't know exactly what *sugar-coated* means." It is evident he had no pride of intellect—not the slightest desire for display; no thought or purpose but that of making everybody understand precisely what he believed and meant to utter. And while this habit may sacrifice the graces of style, it gains immeasurably in practical force and effect.

The character of President Lincoln is singularly consistent. There was no two-sidedness, no wickedness, no mystery about him. All was straight as an horizontal line. Throughout the terrible trials

of his administration he maintained an unsullied integrity of purpose and conduct which, while some rulers may have equalled, none have surpassed. He was perfectly free from ambition, or aggrandisement, or despotism. Perhaps no man in similar circumstances was ever less corrupted. As one writer remarks, "He had command of an army greater than that of any living monarch; he wielded authority less restricted than that conferred by any other constitutional government; he disbursed sums of money equal to the exchequer of any nation in the world: yet no man, of any party, believes him in any instance to have aimed at his own aggrandisement, to have been actuated by personal ambition, or to have consulted any other interest than the welfare of his country and the perpetuity of its republican form of government."

The *religiousness* of his character is not so strongly marked as is desirable. Indeed, in the most of great public actors this is the usual drawback. In the common acceptation of the term religion, Mr. Lincoln could scarcely be called a religious man. If a constitutional tendency to dwell upon sacred things; an emotional nature which finds ready expression in religious conversation and revival meetings; the culture and development of the devotional element till the expression of religious thought and experience becomes almost habitual,—if these are characteristic of the religious man then these were not among the characteristics of Abraham Lincoln. "And yet," says Carpenter, "a sincerer *Christian*, I believe, never lived. Aside from emotional expression, I believe no man had a more abiding sense of his dependence upon God or faith in the Divine government, and in the power and ultimate triumph of truth and right in the world." And he adds a fact worthy of record: "A lady interested in the work of the christian commission had occasion, in the prosecution of her duties, to have several interviews with the President, of a business nature. He was much impressed with the devotion and earnestness of purpose she manifested, and on one occasion, after she had discharged the object of her visit, he said to her, 'Mrs.——, I have formed a very high opinion of your christian character, and now, as we are alone, I have a mind to ask you to give me, in brief, your idea of what constitutes a true religious experience.' The lady replied that, in her judgment, it consisted of a conviction of one's own sinfulness and weakness and personal need of the Saviour for strength and support; that views of mere doctrine might and would differ, but when one was really brought to feel his need of Divine help, and to seek the aid of the Holy Spirit for strength and guidance, it was satisfactory evidence of his having been born again. This was the subject of her reply. When she had concluded, Mr. Lincoln was very thoughtful for a few moments. He at length said, very earnestly, 'If what you have told me is really a correct view of this great subject, I think I can

say with sincerity that I hope I am a Christian. I had lived,' he continued, 'until my boy Willie died, without realising fully these things. That blow overwhelmed me. It showed me my weakness as I had never felt it before, and if I can take what you have stated as a *test*, I think I can safely say that I know something of that *change* of which you speak ; and, I will further add, that it has been my intention for some time, at a suitable opportunity, to make a public religious profession !"

Abraham Lincoln died a martyr to his country. He fell by the hand of the assassin Booth, on the 14th of April, 1865, aged 56 years. That day being the anniversary of the surrender of Fort Sumpter, in 1861, by Major Anderson, to the rebel forces, had been designated as the day by which the same officer should again raise the American flag upon the fort, in the presence of an assembled multitude, and with ceremonies befitting so auspicious an occasion. The whole land rejoiced at the prospect of peace. President Lincoln shared in the common joy, and took part in a public expression. One form which the national rejoicing was to take was a performance at Ford's Theatre, Washington, in the presence of the Executive, General Grant, and other distinguished persons. The public were notified of this. General Grant was unable to attend. President Lincoln expressed himself as that he would be glad to stay at home, but that as the people expected both General Grant and himself, and Grant could not be there, he did not like to disappoint them altogether, and so he would attend. He attended ; and while sitting in his box the assassin stealthily crept behind him and shot him through the head with a silver-mounted Derringer pistol, almost simultaneously exclaiming "*Sic semper tyrannis!* the South is avenged." The President was rendered instantaneously insensible ; never spoke more ; and died the next morning, at twenty minutes past seven o'clock. Thus fell America's greatest president. The fall paralyzed the whole nation, and plunged its millions of people into profound grief, a profounder grief than even the civil war itself. All honour was paid the martyred body of the good statesman. It was embalmed ; laid in state ; taken in stately procession through many of the great cities of the Union ; and finally placed in its last resting-place, in the cemetery of his own Springfield ; where, in a plain tomb, with the word "Lincoln" *only* carved thereon to point spectators where he lay, it awaits "a sure and certain resurrection unto eternal life." We do not think that because President Lincoln was shot in a theatre his soul would be consigned to perdition. We could wish he had received his death summons in some other place and in some other way, just as we could wish that the prophet sent to Jeroboam had not been slain by a lion because of his disobedience to the plain commands of his God : but as the death of the prophet was not his

destruction to hell, so we think the assassination of President Lincoln was not his eternal death. This opinion of the President's eternal safety will, we feel sure, be endorsed by all intelligent and right-minded christians; and to seek, by any show of argument, to win persons of a contrary belief would be as fruitless as the attempt to convince a person with jaundiced eye that everything he saw was not yellow. We may be wrong, of course, but the charity which we have learned and imbibed of Christ our Saviour encourages us to err on this side, and to leave any difficulty there may appear to the solution of that day when we shall see as we are seen.

W. W.

ART. II.—THE INFLUENCE OF CHRISTIAN CHARACTER.

THE morality of the Gospel excels that of any other religious system, as its principles are more pure and exalted, its rules more simple and comprehensive, and its sanctions more weighty and powerful. It includes "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." And the motives by which these virtues are enforced touch us at every point, awakening our "fear of the evil that would grieve us," and calling forth our sympathy with all that is "good and acceptable" in the sight of God and men. "A Christian is," therefore, "the highest style of man." It is not, however, to the nature and excellence of Christian morality that the attention of the reader is here invited, but to its practical exhibition as one of the means of moral renovation—the importance of Christian character in connection with the dissemination of Christian truth. The subject is not to be confounded with a nearly related one. There is a primary efficient influence; and there are secondary instrumental influences. "The power of the Spirit of God" is absolutely necessary to the success of the truth, in whatever way it is presented to men's minds. The most perfect example of moral goodness would be utterly insufficient for the conversion of a single sinner without that Divine energy, that "unction from the Holy One," which puts the important difference between the power of godliness and the mere form of it. It is "another Gospel" that would make the death of Christ no more than the sequel to his life, or the confirmation of his doctrine: he "died *for our sins* according to the Scriptures." And "the elect of God" have obtained the character

which they bear "through sanctification of the Spirit and sprinkling of the blood of Jesus Christ." 1 Pet. ii. 1, 2.

"How forcible are right words!" But right actions are far more forcible. The most powerful eloquence is that of a good life. "Our eyes," says a certain writer, "are quicker than our ears. Example, therefore, goes further than precept; and facts operate more powerfully on our minds than sentences." "If we are to do God's work in the world," says an eminent living preacher, "it must be mainly by our being good, honest, just, and righteous men; and I say character, character, *character*, after all, is the great weapon which Christian people have to wield."

Mr. Disraeli, on the occasion of the death of the late Richard Cobden, whose moral character, combined with his excellent talents, commanded the highest respect of his ablest political opponents, gave expression to a great truth when he said, "There are some members of parliament who, though they are no longer with us, are still in a sense members of this House; who are independent of dissolution and of the caprice of constituencies: their example will often be appealed to, and their sentiments and expressions will form part of our discussions and debates." The same thought is more briefly and strikingly expressed by a New Testament writer, in a higher application, of Abel: "He, being dead, yet speaketh."

There is an honourable immortality belonging to genuine goodness. Of the consistent bible-man it is said, "His righteousness endureth for ever." The happy influence of right Christian conduct is incalculable, illimitable; like a wave on some vast lake, ever renewing itself, and rolling to the farthest shore. The exemplary Christian lives, not for his own generation only, but for all time. His good words are echoed by those who come after him. His prayers mingle with the incense which continually ascends before the throne of the Eternal. If departed saints are not intercessors, their intercessions, while on earth, in the name of the One Mediator, are never forgotten before God; and their good works, although not supererogatory, contribute to the great moral lever which is destined to raise fallen humanity to holiness and heaven.

We are so constituted that the most gifted and orthodox preacher can do but little if *any* good if he be under the necessity of prefacing his discourses as a certain clergyman is said to have done: "Do as I say, and not as I do." How different was the Great Teacher from those who in his day sat in Moses' seat! They said and did not; but he illustrated and enforced all his moral instructions by his example. Even infidels have admired and acknowledged the transcendent excellence of his character. "Full of grace and truth;" the incarnation of righteousness, purity, and goodness, he was perfectly competent to teach by all that he did, as well as by all that he said. See Matt. ii. 29; Phil. ii. 3-6.

The success of the Apostles in the work of Christ was very much owing to their holy, just, affectionate, disinterested, and patient behaviour. The world had never seen the like before; while their converts were thus impressively taught "how to walk and please God." Paul could say, and did say, "Be ye followers of me, even as I also am of Christ. Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." On the same principle he says to his son in the gospel (1 Tim. iv. 12), "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." From these words we may infer that ministers ought to exemplify the holy and beneficent religion which they preach; and that if they do so behave themselves, although some might be so unreasonable and wicked as to hate and persecute them, no one *could* despise them. There is a principle in human nature which, however it may be overborne or contradicted by depravity, secretly renders homage to genuine goodness; hence the following apostolic exhortations: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." Phil. ii. 14-16. "Having your conversation honest among the Gentiles; that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation . . . "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." . . . "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear." 1 Pet. ii. 12-15, iii. 1, 2. These passages seem to be a reiteration and an amplification of the oft quoted words of our Lord (Matt. v. 12): "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

The church of God is designed to be a centre of moral influence and attraction. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy brightness, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." Isa. lx. 1-4. "Thus saith the Lord of hosts; in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We

will go with you; for we have heard that God is with you." Zech. viii. 23. Without question, these and other such like prophetic Scriptures are yet to receive their *full* accomplishment. But, certainly, they were strikingly, though but partially, fulfilled in the primitive Christian church. After the account of the thousands that were converted on the day of Pentecost, who "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," it is recorded: "Great fear came upon every soul." Their observers were struck, not only with wonder, but with awe: they were awakened to serious thoughts about the new religion. In the following verses the sacred historian, speaking of their joyful devotion and abounding charity, says, "they had favour with all the people": their conduct excited general admiration and esteem. "And the Lord added to the church daily such as should be saved." That lovely practical exemplification of christian doctrine drew men and women from day to day to hear the things concerning the Lord Jesus, many of whom believed, and were added to the happy community. So that the apostles might have said to them, as Paul *did* at a subsequent period say to the Corinthians, "Ye are our epistle, written in our hearts, known and read of all men." With the same view he addresses the Thessalonians (1, vi. 6-8), after giving thanks to God for their "work of faith and labour of love, and patience of hope in our Lord Jesus Christ:" "And ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."

It is, we think, highly probable, that the conduct of the first christian martyr—the meekness and love with which his zeal and courage were blended—contributed in no small degree to the conversion of the "young man" at whose feet the murderous zealots "laid down their clothes." And the history of the church or churches for the first two or three centuries clearly shows, that notwithstanding the many unjust reproaches that were cast upon the followers of Christ, their holy and benevolent lives and joyful patience in suffering "for His name" had much to do with the early triumphs of the gospel. Their conduct supplied the most striking corroboration of the truth as it is in Jesus—a palpable demonstration that it actually did what philosophy had in vain attempted to do; making men sober and righteous as it made them godly; giving them the dominion over their passions, by subjecting them to the easy yoke of Christ; disposing them to trample on the debasing pleasures of the world, as it supplied them with purer pleasures, and taught them to "seek those things which are above;" and uniting them in a bond of happy brotherhood, as it brought them into fellowship with "the Father and with his son Jesus Christ." Far more impressive and convincing than the

signs and wonders which attended the preaching of the truth were its grand moral results. When those who had been addicted to the grossest forms of sensuality were seen to renounce the world, "with all its pomps and vanities, and all the sinful lusts of the flesh;" and those who had been living on the industry of others, labouring to "provide things honest in the sight of all men;" and those who had been insubordinate and mischievous, leading "quiet and peaceable lives in all godliness and honesty;" and those, in the higher walks of life, who had despised and oppressed the poor, condescending to men of low estate, and doing good to all men; and those, in short, who had sought their own things only, cheerfully denying themselves for the good of others; yea, in many instances, taking joyfully the spoiling of their goods and the loss of their liberty and of their lives for righteousness' sake; when spectacles like these were witnessed, no wonder that multitudes were convinced of the truth of the Gospel and altogether persuaded to be Christians. People may be coerced into the profession of a new religion, or drawn by eloquence and secular motives; but moral transformations, such as have just been indicated, so far above the highest achievements of legislation, philosophy, and moral suasion, clearly showed "the finger of God."

Truth exemplified—expressed in action—becomes in a sense embodied, and is beheld "moving among men like an angel of mercy." When those who profess to be united to Christ are observed to "walk even as He walked," they give evidence, not only of their sincerity, but also of the reality and excellence of Christianity. This practical manifestation of christian principle—principle overcoming every form of selfishness and every method of temptation; principle, comparable to fine gold, "gold tried in the fire;" principle, dearer than life, stronger than death—this is the most calculated to convince the sceptic, and win the indifferent, and encourage the fearful in heart. It is reported of a worldly and sceptical nobleman, who paid the amiable Fenelon a visit, that he returned home some days sooner than he had intended, lest he should have been compelled to become a christian: such was the influence of the good archbishop's conduct in his own house. Many grown-up people as well as children are fond of pictorial exhibitions, and will look at them when they will not read or hear what requires some mental effort. They refuse to come to hear the gospel or to search the Scriptures till some of these walking sermons, those "living epistles," attract them. How important, then, that those epistles be correct, complete, legible! that those moral pictures be true to the lovely original faithful representations of Him to whose image we are predestined to be conformed. The practical exhibition of the truth is essential to its propagation in the world. If all who bear the name of Christ were no longer to reflect his image, it would be like

taking the leaven out of the meal, or, by some chemical process, counterworking it. If the Word of the Lord is to be glorified in a higher degree, and to a much wider extent, a higher type of holiness must be everywhere witnessed—corresponding with our increase in knowledge, and our enlarged means of gospel diffusion. While we get farther from superstition, we should hold with a firmer grasp “the truth which is after godliness;” “contend” more “earnestly for the faith which was once delivered to the saints.” If, while professing to have been “born from above,” we “walk as men;” are as eager after money, as solicitous about appearances in the eyes of the world; as careful to be in the fashion, and as fond of pleasure, in some or other of its many forms, as those who fear not God, what must our observers think of us and our religion? For they have not usually the candour, if they have the *ability*, to distinguish between our conduct and the religion of which we make a profession. “Woe to the world because of offences!” What is said of “one sinner” in the Scriptures, is true in a stronger sense of a sinner in the high places which *Christians* are called to occupy—“he destroyeth much good.” The influence of inconsistent professors is doubly powerful for evil, from the natural enmity of men’s hearts to vital, evangelical religion. The great objection which the wisdom of the world has always raised against the gospel has been, that it gives encouragement to sin, which is as false as that gratitude to God is not one of the most powerful motives to obedience. And how is this ignorant prejudice strengthened by the conduct of those who profess to trust in Christ, and have not “put on Christ”? who have learned to talk about “the finished work of Christ,” as if he became incarnate and died on the cross just to deliver them from hell, and not to redeem them from all iniquity and purify them unto Himself a peculiar people, zealous of good works. And, perhaps, the above objection has been rendered still more plausible by those who make religion to consist in comfortable frames and feelings, instead of hearty practical conformity to the will of God. The preaching of the truth can never be extensively successful while it is contradicted, rather than corroborated and recommended, by so many of its professed friends. There is, no doubt, a great want of candour and discrimination in connection with the charge so frequently preferred against christian professors—that they are not more truthful, honest, charitable, humble, peaceable, courteous; in a word, not more unselfish than others. But it behoves “every one that nameth the name of Christ” to inquire of himself seriously and impartially, with the Bible open before him, whether he has given no occasion for any such charge. And how great is the guilt of being accessory to men’s continuing in unbelief, and dying without the hope of the gospel!

W. D.

ART. III.—FAMILY RELIGION; OR, HOME PIETY.

THERE is no such phrase in the Bible that I can remember as “family religion,” but there is this precept, “Let them first learn to show piety at home;” and there are precepts enjoining the relative duties of husband and wife, parent and child, servant and master, which prove that religion in the family was both recognised and taught by the Apostles.

Now there is to an Englishman no spot on earth so sacred, so dear, so attractive, as home, when it is a right one. It is a lovely miniature of heaven when it is a happy home, but it is a sad foretaste of hell if it be a bad one. It ought to be made the most charming spot on earth by every one in it. The first buds of knowledge and love open and bloom at home. The most sweet and tender ties of life are at home. It is only at home that we find the dear relationships of husband and wife, father and mother, brother and sister. The scenes and sounds that were experienced at home strike the mind, and heart, and memory, with a force and a vividness that no joy or sorrow or time can ever obliterate. How precious the memory of childhood’s days if the home has been a happy one! Who can wonder if some men, even amid prosperity, sigh to live over again the pleasant years of childhood and home-life! But if that home has been a bad one, how cold and withering the recollection of its sad experience! Many a withered heart, many a sour and morose temper, many a fierce and malignant disposition, may be traced to the effects of a bad home.* But the effects of a good, a happy, a pious home are lasting as eternity. Its effects go to mould our character and to shape our destiny for ever. How vast is the importance of home piety.

1. The first essential of a religious home consists *in husband and wife being truly pious*. How any man can hope to have family religion who deliberately takes for his wife a woman without religion, we have yet to learn. Certain it is, that if she never oppose or persecute him in his religion she can never help him, nor even sympathize with him; and his having married her, knowing her to be unconverted, will be no small barrier in the way of her own conversion. She will have but a poor opinion of his religion, when it can allow him to ally himself for life with one who has none; and that will in many cases prejudice her against religion itself.

* Lord Byron is a specimen of this, if we are to receive his testimony of the character of his mother.

But supposing that both husband and wife are religious, the next thing will be *to cultivate religious dispositions in each other*. Religion, consisting as it does of thought and affection, words and actions, sanctified and guided by Christian truth and grace, can only be healthy and progressive by being nursed and cultivated. It is allowed by sensible and true-hearted people that courtship should go on after marriage, as much as before. And if courting means the cherishing and exhibiting of tender affection for each other, it should be as vigorous after as before marriage, or, alas ! for the happiness of such a marriage. Now, if natural affections require nursing by kind words and deeds, so do religious dispositions and graces need it. Religion is intended to make a man all the more kind, considerate, and helpful to his wife, amid her many cares, privations, and weaknesses, and to render a woman all the more sweet, gentle, thoughtful, and respectful towards her husband. And this will be its regular effects if religion be cultivated by husband and wife. Do not fall into the too common error of supposing that gentle, forbearing, meek, and patient dispositions will keep up their vigour amid the struggles and sorrows of life without means being used for their development. And what means should be used ?

(1.) *A husband should spend the most of his leisure time with his wife*. Do not startle at such a proposal. If she be to him the most loved object on earth—and he has no doubt said that she is—he should act as if that were the case. If he find it more agreeable to spend those hours which business and the means of grace do not require in other society than hers, he loves them better than his wife. And does not every consideration of kindness and justice require that she should enjoy the privilege of his leisure hours ? For him she has joyfully forsaken home and friends, and for him she is content to give her time, and strength, and affection, that she may render his home such as he could desire ; and all she asks is his love in return. And is there anything that would prove his love so much as preferring her society to that of all others ? The man who feels the society of his own wife to be dull and unsatisfying ought not to have done such an injustice as to have married her ; and now that he has married her he has no right to rob her of what she has a right to claim. The husband should spend his leisure hours with his wife for their mutual improvement. There is no woman, however little cultivated, but may be improved by the kind efforts of her husband ; and there is no man, however refined or unfurnished, but may be elevated, and refined, and softened by the society of his wife.

(2.) And one way of husband and wife being mutually helpful at improvement is, *by reading to each other*. It will generally happen that the wife will require her evenings for her needle, and in that case let her husband read to her such books as will profit them both. A good book is like a pleasant, profitable companion, and

when read aloud adds much to the comfort of home, while its contents will furnish food both for reflection and conversation. How often will the pleasant reading of the evening soothe the mind of the wife after the toils of the day, and as often furnish material for profitable meditation during the next day! The evening's reading would soon be welcomed as a feast, or the face of a loving friend. And such reading would often suggest useful thoughts for enlivening and improving the hours of meal-time. And while the mind is thus pleasantly and usefully employed much care will be driven away, much comfort and joy will be imparted, and the domestic atmosphere will become regularly more sweet and healthful.

(3.) *Spiritual conversation should be practised* if family religion is to grow. It is true there are men who seldom talk to their wives, except about the every-day concerns of the house; men whose tongues can please and edify any one but their own wives. Such men have usually begun their courting with very little sense, and carried on their married life in the same style. The woman of their choice has been treated more like a big, foolish child that liked to be toyed and amused, than as a sensible woman that could enjoy sensible conversation. Such men need to turn over a new leaf if they are to have any family religion. But even sensible men, who can converse with their wives on any other subject, often feel a strange reserve on the subject of personal religion. This is one of Satan's devices to hinder those from benefiting each other. If husband and wife would be free and frequent in religious conversation, they would daily stimulate each other to greater earnestness of faith and love. Such conversation needs not to be set or studied, but may be the fruit of incidental occurrences, weaving itself like a silver thread into the fabric of every-day conversation.

(4.) Need it be said that *praying together* is an important means of promoting religion in the family. Why do people pray together? Is it not to stir up all that is good in the saved, and to increase it? It will be more beneficial for husband and wife to pray together than for any other persons, because they are supposed to be more fully one in heart; and praying together will increase their love for each other, their sympathy with a perishing world, and will greatly elevate and strengthen the tone of their moral character. And will not praying together prompt each of them to live better at home? It will either do that or else lead them to give up family prayer. Where husband and wife have occasional disagreements, and can't pray together with comfort, Satan leads them to omit the duty that day. Sad mistake! They should rather have prayed *twice* than have omitted it once, under such circumstances. Family prayer once neglected, because one of the parties is in the pet, is often neglected for days or months as a consequence; because it is harder work to begin that duty again, when it is

omitted on account of some sin or unpleasantness, than to persevere in the face of the first temptation to neglect it. Paul teaches husband and wife to "live together as heirs of the grace of life" for this very important reason, "that your prayers be not hindered." To make family prayer profitable, husband and wife must live as Christians in each other's presence, or praying together will either be profitless or will be neglected. And what a powerful reason it will be for husband and wife to live together in holy consistency, to remember that they have to pray together! And how much such prayers will help them so to live, none can know but those who have practised it.

2. The second feature in family religion consists in *parents training their children for Christ*. Where children are born into a house as the fruit of marriage, there we find the natural condition of social and domestic life. And who, that has the heart of a man, not to say a Christian, objects to children, either as a burden or a trouble? A manly spirit will lead a man to say, Let me share the common lot of human life, and bear its common burdens, and thus enjoy its common comforts; and, feeling its daily woes, I shall have a heart to feel for humanity at large.

With children come growing toils, cares, and responsibilities; not, however, without compensating comforts, and joys, and hopes. And God, who gives to parents their children, holds them responsible, in a great measure, for the formation of their character and habits. And,

(1.) *Parents should nurse their own children*. This is the only natural rule, and, therefore, the only proper one. To put out a child to nurse may be necessary in some unfortunate cases that we need not mention, but it should never be done when the parents can do it themselves. The reason is obvious, that it is in infancy that a child's habits begin to be formed, and his character moulded; and the parents should superintend that important process themselves: nobody can do it for them as it should be done. And how sad to think of children placed under the care of some old woman, or some nurse-woman for the day, to be spoiled, neglected, or properly attended to, just as it may happen; and then brought home to their parents at night,—put under one authority at day-time, and then placed under another at night. Where can there be any authority exercised by parents who show so little affection for their children, and spend so little time with them? Such children are generally left to themselves; and is it any wonder if they grow up only to distress their parents, and to be a nuisance in society?

Parents too oft are in ignorance of the fact that the temper, health, and habits of a child are formed in the cradle; that proper attention then may render the child all they could wish it to be; but that neglect then may foster diseases, tempers, and habits that

will render the child a burden to itself and a pest to others. False economy, penny-wise management, and such like, may cry out against this doctrine, but any practice opposed to it is both unnatural, selfish, unjust, and awfully injurious.

2. *Parents should train their children to pious habits.* This is plainly enjoined in Scripture: "Train them up in the nurture and discipline of the Lord." It means,

(1.) *Instruction.* It is as much the duty of parents to instruct as to feed and clothe their children. They have a mind to be cared for, infinitely more valuable than the body. And on parents devolves, by Divine appointment, the duty of teaching to their children "all the words of this life." If the Sunday-school assists in that work, and the day-school gives the Bible as a lesson-book, they do not lessen the duty of parental instruction. It is mournful to think how little of instruction in religion is practiced, even by professed Christians, and to what an extent scolding and fault-finding take the place of proper instruction and gentle advice.

(2.) It means discipline as well as instruction. Too many parents suppose that instruction is discipline—that telling children their duty is training them. Nothing could be much further from the mark. Children are like young horses; they require "breaking in" by a process not always the most agreeable, compelling to perform their duties as well as ordering to do them. It is only when the horse has been compelled to yield obedience to the rein till it becomes a habit that it is said to be trained; and so it may be said of children. The sin of old Eli was not that his sons were not instructed or reprov'd by him, but that "he restrained them not" in their bad practices. Commands to children should be few and simple, but when once given should be strictly enforced. Threatenings should be seldom uttered, but when uttered ought to be executed, unless very strong reasons intervene to modify or annul them. Where parents are always commanding about the merest trifles as well as the most serious matters, their commands become contemptible. And where threatenings are freely uttered and seldom executed there will be no proper discipline in such a house. If parents allow fond and blind affection for their children to guide them, instead of that true regard for the welfare and happiness of the child which looks to the consequences of every evil unchecked and unpunished, they may be called kind parents, if you will, but such kindness is the grossest cruelty to the child, as well as the foulest injustice to society at large. Children who are habituated to obedience at home become through life orderly and agreeable members of social, civil, and religious societies. A habit of obedience carried out at home prepares for obedience to Christ, and submission to his gospel. Early piety is one of the fruits of early and pious training to habits of holy obedience at

home : while children who have not been trained to obey at home become refractory at school, tumultuous among their comrades, tyrants and pests in every position which they occupy, and if converted at all, they bring with them into the church such a violent and unruly disposition as to be troublers of the peace of everybody. Let obedience be enforced in childhood, and it will become easy and natural in after years.

(3.) Religious *example* ought to be associated with instruction and discipline. What parents desire their children to be and say and do, they should be and say and do in their presence. This is both a safe and a necessary rule. Most people learn very much by insensibly imitating those with whom they associate, both good and bad, but children learn almost everything by imitation. They are far more sensitive than the prepared paper or glass that the photographer exposes to the light in taking his pictures ; for the images and impressions they receive are never lost, but go to fashion their life-long character. And they will more readily copy their parents than any one else. Every word and deed of the parents is noticed and copied by the child. Even the temper and general spirit of parents are insensibly caught by the children. Who, then, can be too cautious and circumspect in his own house !

One thing deserves especial notice here. If you wish your children to respect religion and to become pious in early youth, *never talk about the faults of religious people in their presence.* This practice is a too common one. If the parents happen to have had any quarrel with a preacher or member of society, if they entertain an opinion of such preacher or member which is not of a favourable character, they are in the habit of pouring out all they have to say in the presence of their children. We have seen and heard such things with deep regret, and have seen sad evidences of the effects of such a bad practice in the character of the children. It has raised prejudices, not a few, in the hearts of children against religion itself ; for children, like adults, do not carefully mark the difference between religion as seen in men and religion as read in the Bible. And those very children will soon begin their parents' practice, and be on the watch for some failing or other in the conduct of preachers and members to talk about it as their parents do. And who can wonder if such parents find it difficult to get their children to chapel when they grow up, or that those children are seldom converted to God ? The parents have sowed the seeds of evil-speaking by their foolish and unkind practice, and then they blame some preacher or member for the results. It would be well were such practices banished from all our homes as we would expel the plague.

(4.) We cannot omit saying that *if parents would properly train their children they should pray with them.* To pray for

them in their absence is very proper and good, but it is a very different thing from praying *with* them and *for* them. To pray for your children in their hearing will effect three different objects. It will make them feel the importance of religion, and will induce them to pray for themselves. It will also give them to feel that your religion is of a truly benevolent kind, that it leads you to love their souls' best interests, and they will love and admire both you and your religion. But the greatest good it will effect is, it will, if you pray aright, bring down upon their hearts and consciences every time you pray for them the influence of the Holy Spirit, and the Great Trainer will give them soft hearts, tender consciences, and will lead them to salvation. Let those parents who pray not with their children be prepared to answer for the consequences of such neglect at the last day, if their children live and die impenitent.

In conclusion, let it be said that as soon as family religion comes to be properly estimated and properly cultivated by us, we may expect to have a better race of young men and women than the uprising generation is likely to be, and to witness homes full of peace, harmony, and love; and just so far as professed Christians have a heart and conscience to cultivate religion at home, will they sincerely and successfully work for the salvation of immortal souls everywhere else.

R. TANFIELD.



ART. IV.—THE TRUE THEORY OF JUSTIFICATION:

AN EXPOSITION.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works he hath whereof to glory, but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Romans iv. 1-5.

THE scope of the argument before and after this section is to prove that the acceptance of sinful men is by means of faith, as opposed to justification by the merit of works. It is an excellent device in the writer to fall upon Abraham for an illustration. If the doctrine can be established in reference to him nothing can be

more convincing. He was acknowledged to be a very superior man, whose character, though not perfect, was such as to shame the lives of most other men.

If then it can be proved that the best man was not good enough to claim acceptance upon desert, it cuts off all hope of others establishing a claim on that ground. Since a person of such distinction and rectitude could not be justified for his own goodness, certainly the mass of men who regularly or frequently offend cannot be allowed such a plea or privilege. How such an argument would come home to the Jewish members in the church at Rome! The name of the patriarch was dear and venerable to them. It only needs to be proved that he was accepted through pure grace by faith, and all other men are shut up to the same rule. Who shall have the presumption to claim higher than the very fountain of patriarchal dignity! We propose to deal closely and critically with the verses before us, and bring out their meaning in harmony with the scope of the epistle.

The first verse is in Paul's own interrogative style.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" It is respectful to give the patriarch this title, "*Abraham our father.*" It is a question, however, what is intended by this. As some construe it, it imports the headship of the Jewish people, the natural relationship in which he stood to the whole of that section of the ancient world. Antagonist to this is the fact, that as we go deeper into this chapter we find him called the father of the Gentiles, at least of as many of them as come within the circle of faith. The punctuation in some copies of our translation is such as to favour the idea of pedigree. Some read the verse with a comma after the word Abraham, and then make the clause "our father" flow into the next clause without any point or pause, which certainly makes it express the notion of lineal descent. So it reads, "our father as pertaining to the flesh," *i.e.*, from whom we derive our pedigree, by tracing our birth from son to sire backward till we reach him as our origin. It is true that he was their father after the flesh, and they gloried in him as their chief ancestor. But to reach the meaning in this verse we must lose sight of that fact, and make another construction of the words. We must not construe "our father" with the clause, "as pertaining to the flesh," but with the verb, "hath found." Such a disposition of the parts brings out quite another sense. Reference to the original warrants us in this arrangement of the words. This is the exact order of them. "What shall we say then that Abraham our father hath found, as pertaining to the flesh?" Did he find any spiritual profit as pertaining to the flesh? Did "the flesh," whatever it may mean, contribute anything to his justification? Was he justified by it wholly? Or if justified

chiefly by another means, did the flesh add some little weight that was wanting to make the balance beam droop down in his favour? The flesh did not help him the least in relation to his justification. The flesh may mean circumcision, a painful ceremony, in which the flesh was circularly cut on the eighth day after birth, leaving a scar behind it for evidence. Or it may mean moral actions performed on the strength of a man's natural powers. In this second sense of the term the flesh is uniformly spoken of in terms of disparagement as being weak or wicked, strong for evil, and feeble for good. It is a habitation only for vile tenantry. "In me, that is in my flesh, dwelleth no good thing." It gives birth to an offspring only evil. "That which is born of the flesh is flesh." It is a stage on which only vile deeds are performed. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness," and a catalogue of others of like character. "The flesh profiteth nothing." Neither from circumcision, a ceremony performed on the flesh, nor from legal obedience, which is sometimes denominated flesh, did the patriarch obtain his justification. As pertaining to the flesh he did not win favour. In respect of the flesh he found nothing, or possibly worse than nothing.

"*Hath found*" is an expressive and significant verb. It is well adapted to the economy of grace in which all things are *found* for us, and in which we *find* whatever we need, all prepared to our hand, and thrown into our way that we may *find* it. It is no accident that we find pardon, peace, or grace. Yet we may say that we light upon it in a sense independently of ourselves, quite out of the sphere of moral desert, not within our own grounds, but in another man's field. And we are allowed to take up the treasure and carry it off. We *found* it. We did not make it, buy it, work for it, or win it by noble deeds, but we found it. How it came to lie in our way at all is another question, which, if we push it, will lead us to conclude that we owe deepest gratitude to a friendly power that foreran us in the whole affair. Abraham found the priceless pearl that all believers find. But it was not by dint of merit, or by his own moral prowess. He found grace and found it graciously on the principle of pure bounty. "Noah found grace in the eyes of the Lord." Gen. vi. 8. "If now I have found grace in thine eyes," is the common plea of Old Testament saints. To "obtain mercy and find grace" is the only hope of the best of men, and is a privilege open to the worst. We may not boast of a treasure, or a possession, which we have dropped on in a manner so foreign to ourselves, and so far from our own reach or conceptions, or deserts. We feel differently about a thing which we find, than we feel about what we have purchased, or manufactured, or compassed, or conjured into existence by some device or movement of

our own. So let us feel, then, concerning this, if we are indeed in Abraham's secret. He found favour, acquittal, acceptance, or what other gracious name the reader pleases to call it by; but he was none helped in the affair by any legal works or ceremonial transactions. The same idea is pursued in

Verse 2. "For if Abraham were justified by works he hath whereof to glory; but not before God." It is admitted that the patriarch was justified. It is denied that he was justified by works, or had any advantage from the flesh, as noted in the previous verse, flesh and works being equivalents. There is often something to be supplied in reading Paul's writings. The mind has to throw in something between the lines, to connect the links of his logical chain. So here the reader is supposed to have at hand the undisputed axiom, that *no man has any ground of boasting in the presence of God*. Then the logic is simple and conclusive. No man can have ground of boasting; but justification by works would create a ground of boasting. Therefore Abraham was not justified by works. It is indicated, at an earlier point, that justification by works opens the way for boasting, whereas the way of faith bears it up. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith." (iii. 27.) The other position, namely, that there can be no glorying before God, we think he has assumed without formal notice, unless we take the following clause, "but not before God," to mean that much, by the help of an ellipsis, to be supplied. If he has assumed what we suppose, it is quite in harmony with the entire scope of previously written scripture. It is both understood and expressed that there must be no glorying. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jer. ix. 23, 24. Whoever glories makes himself a rival to him to whom alone glory is due. Kings have had their crowns shifted off their heads, and their sceptres struck out of their hands, for giving scope to a boasting tongue. Nebuchadnezzar paid dearly for his offence against this rule. For seven years he was debased as a beast, and had to companionate with beasts till the term of penalty was exhausted. For the same sin his grandson lost both life and kingdom. It was known both in Palestine and in ancient heathendom, that boasting was an offence against the Supreme. Of nothing must men boast. Least of all must they speak of character. The man who names righteousness must ascribe it only to his Maker. "I will go in the strength of the Lord God, I will make mention of thy righteousness even of thine only." Ps. lxxi. 16. It is the de-

clared purpose of the whole scheme of grace to shut the mouths of men, and reduce them to silence and implicit dependence on grace. "And I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ezek. xvi. 62, 63. Forbearing further quotation, we may see that our apostle, who drew his theology from elder scripture, proceeds on sound warrant, when he assumes that glorying is prohibited. His axiom is perfectly sure. There must be no glorying. Therefore Abraham was not justified by works, because in that case he could have gloried, a thing that cannot be.

The clause, "but not before God," is difficult to understand. The commentators have recourse to various shifts to dispose of it suitably to the general argument. Some suppose a supply of words needful to supplement it, and accordingly expand it to mean "but he has not room to boast before God." The critical reader must consult authorities for himself. What we draw attention to the clause for is, to enter our protest against the use which some have put it to, as if it meant to distinguish Abraham's standing with men as contrasted with his relation to God. Candour obliges us to say that it sounds as if it favoured such a distinction. Accordingly some have boldly adopted the explanation, that the patriarch was honour-worthy with men and justified by works, so far as they were concerned, but that he could not hold up his face before God. Without envying Abraham the honour due to him, we cannot consent to grant him this proud position, to be justified by works before men. We know his history too well to allow this. He was but a sinner, in relation to men, even after he was justified by the grace of God. The idolater's son (Josh. xxiv. 2, 3) was guilty of social faults after he was freed from religious errors. When danger was apprehended on Sarah's account, he lacked moral courage to keep to the plain truth, and told a specious and truth-seeming lie. He was willing to risk his wife's person and honour and bring sin upon individuals and cities already deep enough in crime, rather than tell the truth and face the consequence. He distrusted God, who was engaged to defend him, and had recourse to ingenious falsehood. And he was weak enough, after he had once done so, and been reprov'd upon detection, deliberately to do it again. Knowing these his social blots, if indeed these be all, we cannot admit that he was justified by works as it respected men. As it respects God he was upon a level with any sinner of us all, since all the world is guilty. And though he might be of purer character, socially considered, than most of his compeers, yet he could not challenge their unqualified approval. These facts being against him, we cannot interpret the clause in hand as some have done. We

think it means only that he was not justified by works, and had no ground of boasting before God, without any reference to his standing or his reputation with men.

Verse 3. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." The appeal to scripture was beautifully appropriate, as there was a considerable Jewish element in the church that received this epistle. In dealing with either Jew or Gentile, the ultimate appeal in matters of theological doctrine must be to those venerable writings that bear on them the hoar of ages and show the stamp of inspiration. "If any man speak, let him speak as the oracles of God." 1 Pet. iv. 2.

The first argument was substantially from scripture, since the axiom it tacitly borrowed is found in Holy Writ. But this before us is expressly scriptural, with the solemnity of an appeal and the formality of a quotation. Gen. xv. 6, is the place quoted. "And he believed in the Lord; and he counted it to him for righteousness." What did Abraham believe? He believed the promise, there and then made to him, as he stood abroad from his habitation under the glowing firmament of night thick set with stars. The promise was that he should have a son, one particular son, and through him a posterity numerous as the lights that over-arched him. This promise was made to him at a time when the vigour of his body was well nigh faded, and his heart yearned in its desolateness for some offspring to inherit his wealth and bear his name to coming times. He had opened his mind on this subject in terms bordering upon despondency, when the Lord told him he would raise him up a seed that would baffle arithmetic to reckon. This promise he believed. Was Christ included in this promise? In the mind of God he was. But did Abraham's faith recognise Christ in it, and reach the atonement that was to be made? If it did not just then it did at an after period, when that promised son was given back to him from the very brink of death, "in a figure," as a type of Christ crucified and risen from the dead. Perhaps at the time the promise was made he was partly dark as to its import. But he believed it with all that it involved. And it was counted to him for righteousness—*it*, his faith was counted. That faith had reference to his seed, and his seed, as an apostle has told us, was Christ. His faith was accepted for righteousness out of respect to Christ, its ultimate object, whether his mind apprehended him at that time or not,—a matter we cannot so easily determine. We know there is no justification apart from Christ. It is not the *act* of faith that justifies. It is not the virtue, merit, or moral excellence of faith that brings us into Divine favour, but the *object* that faith looks to, leans on, and holds fast by,—namely, Jesus the Saviour. This faith of his was counted for righteousness. Two questions more we ask on this verse. The first is,

What is *righteousness*? It is one of two things; either it means complete obedience which spans the full demands of law, or it means justification, which such perfect rectitude would enable a man to claim. The patriarch had no such entire conformity to the law to show. He had no righteousness. Now he comes into possession of one by an act of faith, which by the grace that is in Christ is accepted in lieu of the full obedience he lacked. We will not be wrong if we say that righteousness means justification. The next question is,

What is the import of the term *counted*? In its simplest signification counting is the arithmetical process by which we deal with a number of particles or items to come at the whole sum. From this root idea it shades off into other meanings related to this, as, to reckon, to account, to estimate, to value, to impute. Its theological phase is that of setting down to a person's benefit some particular act, not in reality worth what it is counted for. Say that it is his own act that is counted to him as righteousness, and not the act of another person. We do not see that this admission trenches at all on the gratuitousness of his acceptance, or gives him any legal foot-hold. If the said act is taken for more than its true and proper weight, by the kindness of the party whose right it is to demand, it is still an act of grace. Can such a thing be done, as justice relax its claim? Can commutation have place? Can something compensative be introduced to save the offender or culprit from the penalty or due consequence? We can only lisp, and falter, and halt, in dealing with this great question. There is nothing in human affairs that is the very type and pattern of God's treatment of sinners in the way of grace. There is, however, some approach to it. In human usages we find less than the full count accepted as if it were the whole sum. A bankrupt counts as low as five, or three, or even one for twenty. We are not deceived in this way of reckoning. We know that five are not twenty. But custom, yea, law has ruled the matter in his case, that the fraction shall count up to the whole. An adjustment is made, and the short reckoning is accepted as if it were complete, and no further liability holds him in thrall who has counted in this short style. We are aware this reference fails in certain points. A moral bankrupt, a sinner, cannot pay even a part. He has nothing. He cannot meet any part of his liabilities. If he is not befriended to the full amount, there is nothing for him but to encounter the penalty. The case quoted shows that something else and something less than the whole amount is counted as the whole. So faith is counted for full obedience, or is accepted for justification. It is reckoned as if we had met every claim. Of course it is not the very thing it is counted for. If we are charged with this difficulty, and exception is taken to the representation, as if it made the Almighty,

whose judgment is according to truth, put a false value on faith and over-rate its worth, we can only have recourse to Christ, with whose vicarious death our faith connects us. Join the act of faith with the object of faith, whose meritorious suffering it cognises and holds by, and we think you will find a good reason for faith counting so largely. We plead not for the deserving goodness of faith. Let it rate as low as any other act a sinner can perform. Still, as it grapples us to Christ, we can step into the scale with him in the arms of our faith, and hear justice say *It is enough*. The two next verses require to be read together.

Verses 4, 5. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The counterbalancing terms in these connected verses are "worketh" and "believeth," "grace" and "debt." "Reward" is a term that properly belongs to a legal economy. Yet we find it employed by a free usage either under grace or law. Scholars find it in Greek classics signifying a gift of favour. And we know how often it occurs in scripture in relation to the system of grace we are under. The final reward which so far transcends the worth of service done, or suffering endured, is expressed by the self-same word. It will be a reward of grace. By a liberty of language such an application of the term is allowed. Yet the proper notion of it is, wages, hire, or fair recompense. And when critical distinctions are wanted between things that differ, the scripture is very definitive and exact. Wages and gifts are marked off by a clear broad line. How sharp a contrast we have for example in Rom. vi. 23: "For the *wages* of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord." The italics, which are ours, exhibit the differing nature of two things. A gift is free. It may be given or withheld, and no wrong be done. A reward for work executed is not free, but due, and cannot be held back without injustice. "The workman is worthy of his meat." He deserves more than his meat, or his toil must be of a humble quality. "The labourer is worthy of his hire." The work concluded and executed in a satisfactory workman-like style, the capitalist or employer is in the workman's "debt." When the hour of payment arrives, a sweet hour to the tired labourer, he steps into the office to receive his due, without being considered an intruder. He goes thither, not with the bashful downcast bearing of a pauper seeking alms. He holds his head up and his hand open to receive what is his own. And although he speaks a customary "thank you" as he quits the table, yet both he and his employer understand that it is mere conventional gratitude. Obligation is mutual. He is even with his master, who got value received for his money, and had it secure before he paid the price. With very different feelings he

would thank his master for a pure present kindly bestowed as a holiday gift, or in recognition of long and faithful service. It would be too much to expect this servant to melt into floods of gratitude over his bare wages, which have cost him sweat and skill and solicitude, early rising and late toiling. A feeling of right and claim gathers in his breast as he closes his fingers upon his winnings. Though he says "thank you," he knows it is all a just demand. If you wish to see real gratitude, you must suppose his master to call him back and tumble out an additional half-crown piece to him, and say "There, John, take that to keep your pocket with." He will pick that piece of coin up with another kind of gratitude, and say "thank you" under feelings of another complexion. For that he had done no work. That was a reward of grace. Our justification is a pure gift, "the gift by grace."

Ver. 5. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." To him that worketh not *before* justification for it, in order to obtain it—such must be the meaning. It cannot signify that a believer *after* justification will be indifferent about good living, or be slack in good works. The new life that is always cotemporary with the act of acceptance will develop itself in beautiful and beneficent action. Gratitude, inclination, and a sense of moral obligation stronger than ever before, will dictate and prompt a holy activity. But this is the sequence, not the forerunner. A man who knows the plan of salvation will not do a single day's work, no, not an hour's work, to find acceptance, since not work but faith is the grand requisite. And the difference between these two is such that they cannot be confounded. That faith is an act of obedience we are aware. And we are aware that it is, at least in one instance, called a work, though in that instance it is so called for a corrective purpose. The Jews asked the Great Teacher: "What shall we do that we might work the works of God?" His answer includes their phraseology, but contradicts their notions: "This is the work of God, that ye *believe* on Him whom He hath sent." John vi. 28, 29. "Work" was their word, not his, and he used it only to cancel it by the other terms which he set over against it. Work is one thing and faith is another. A man must work out his salvation after it is initiated. But he does not work himself into it. It is begun by faith. We cannot but admire with what painstaking the scripture, according to its custom, wedges the truth in between a negation on one side and an affirmation on the other. It is careful to tell us both how peace is *not* obtained, and how it is obtained. Negative side, "worketh not;" positive side, "but believeth."

The circumlocution, "Him that justifieth the ungodly," is worthy of notice. Paul abounds in these roundabout expressions.

There is always a reason involved in them, warranting their propriety. Without stopping to exemplify, we may ask, Who is meant in this instance? "Believeth on Him"—on whom? on Christ or on God the Father? Well, on him that justifieth. And who is it that justifieth? We venture to say, God the Father. In the gracious economy it is his peculiar office, though it is also ascribed to the Son. "Who shall lay anything to the charge of God's elect? *It is God that justifieth.*" Who is he that condemneth? It is Christ that died," &c. Rom. viii. 33, 34. The second Person in the Trinity laid the foundation of our acceptance in blood and suffering. The Father honours what He did by pardoning men for His sake. His prerogative it is to pardon. It would look suspicious if the Father did not himself justify us. We speak with reverence thus. This view of the matter accords well with what Jesus says: "The Father himself loveth you." One citation more we add for confirmation: "To declare, I say, at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus." Rom. iii. 26.

Finally, our attention is arrested by one particular word in the circumlocution. "Him that justifieth the *ungodly*." This word contributes materially to the general idea of acceptance on pure grace. If moral worth could be predicated of the candidate for justification, it might be supposed tributary to his success, and would impair the absolute graciousness of the act, in the proportion of his worthiness, more or less. The applicant for pardon cannot help his case at all by any personal goodness he can plead. He may be less sinful than other men, moral in habits, of amiable disposition, and of good report with his compeers. All this brings him no nearer; nor if he were quite otherwise would it put him further off. God justifies the *ungodly*. The atonement had respect to us as such. "For when we were yet without strength, in due time Christ died for the ungodly." Rom. v. 6. Our justification has respect to us as in the same condition up to the very day and hour of our espousals. Mercy takes hold of us as ungodly, worthless, devoted, and condemned creatures. Even penitence (for that is sure to be cotemporary with faith) is not what we are justified for. Only our faith is counted for righteousness, and even that not for its quality, not for its virtue, but solely for the sake of its grand object.

We have done. This exercise will be useful if it shall tend to give us exalted views of Divine mercy and the great atonement, to humble us in our own eyes, to prompt us to confidence in God, and help us to a fuller obedience to His will. Amen.

T. G.

ART. V.—WORDS AND PLACES.

Words and Places; or, Etymological Illustrations of History, Ethnology, and Geography. By the Rev. ISAAC TAYLOR, M.A. Second Edition. Macmillan.

THIS is a solid and reliable book, the result of twelve years' laborious researches. The author has supplied a list of the works he consulted while preparing it, and on counting them we found they numbered 409. This of itself is presumptive proof that "Words and Places" is no sketchy superficial book, or one full of undigested materials. As to its general trustworthiness, the best guarantee for that is found in the method pursued by the author in his researches, which is the inductive one, and in the eminently practical turn of his mind, which gives the assurance that he will be a true disciple of his master Bacon. He is happily free from the besetting sin of his order, a liking for far-fetched and fanciful etymologies,—a proneness to look for twelve at fourteen o'clock, as the French phrase has it. Even when our author does seem to incline towards such etymologies, as, for instance, when he favours the view that Saxon, Frank, and Lombard, were but terms descriptive of the characteristic weapons used by the tribes thus denominated, he does so with evident caution and some misgivings. Our first feelings on reading the book were amazement at the industry to which it bore witness, and pleasure at the variety and freshness of its contents. Like a museum, it seemed full of all sorts of curious things, collected from every quarter. But in writing the present paper, we have found it necessary to confine ourselves to one of the many departments of the work, instead of seeking, with every likelihood of failure, to furnish an intelligible view of all. Besides the chapters on the Celts, Saxons, and Northmen, which, with other helps, we have made the basis of the following pages, Taylor has fourteen more chapters which show how in various ways local nomenclature casts light on History, Ethnology, and Geology. To these the attention of the reader is directed.

Those who get their notions of early English history from the chroniclers and their copyists will believe that Britain was called after Brutus the son of Æneas. Nothing is easier than to etymologize in this way. To borrow or invent some personal name to account for the not very obvious origin of a local one is convenient, since it saves much time and brain sweat. Hence national

and civic vanity, together with sloth, have often led men to give it out that the country or city they were interested in derived its name from some notable person, real or imaginary. But work of a harder kind now awaits the etymologist or historian. He must no longer father Britain upon Brutus, or Paris upon the son of Priam, but must carefully search among the dead and living languages of Europe for a clue to guide his researches to a safe conclusion. This method has been followed in the case of Britain, and the result shows that such a name could not have been bestowed by a Celtic, Romance, Teutonic, or indeed by any Aryan race. The earliest knowledge of Britain seems to have been derived from Spain. The western parts of the Pyrenees are now inhabited by three quarters of a million of Basques who speak a Turanian dialect. The progenitors of these mountaineers may have been driven on our shores by stress of weather, or may have sailed thither from the opposite coasts of Bretagne; for certain it is that *Br-itan-nia* seems to contain the Euskarian suffix *etan*, used to signify a district or country. We find this same suffix in *Aqu-itan-ia*, in *Lus-itan-ia*, the ancient name of Portugal, in *Maur-itan-ia*, the "country of the Moors," and in the names of other districts or tribes known to the ancient Iberians.

The first short chapter of English history is written in this word *Britannia*; a second, and a much larger chapter is found in the nomenclature of the great physical landmarks of our country. History shows that the names of rivers, and next to them the names of mountains, have a wonderful vitality, and live on in speech, although towns on their banks may rise and fall once and again. Primitive peoples, therefore, notwithstanding they may have left no written records of themselves, yet have sepulchral monuments in the hills and memorials in the streams they denominated. If after the local names of Britain have been analysed the result is placed before us in an intelligible way (as has been done by Taylor in the map prefixed to his work), then at once we see that the aboriginal race of our land must have been Celtic. For there is hardly a considerable river in Britain but bears a Celtic appellation, though Danish burghs and Saxon towns may cluster upon its banks. An analysis of the local names on the continent would yield similar results, and would prove that the Celts once occupied as important a relation to Europe as they did to Britain.

They seem to have been the first of the Aryan races who left Asia for the west; and history unites with philology in showing how wide was their distribution, and how great their power. Belgium and Gaul were in their possession, and the Celtic language was spoken in France down to the sixth century. Even now the Armoric of Brittany is the tongue of a million and a half of Frenchmen. In the time of Herodotus we find Celts in Spain;

and Switzerland, the Tyrol, and the country south of the Danube, have been the seats of Celtic tribes. Long before the Christian era they burnt Rome and pillaged Delphi, founded an empire in northern Italy and another in Asia Minor, whither Paul forwarded his "Epistle to the Galatians," or Gauls.*

Some interesting facts about these Celtic river names have been brought to light by Taylor and his fellow labourers. Anciently it seems they were *common* not *proper* terms. In these days of "running to and fro" a man may take the express train from Edinburgh to London, and during his journey cross a great number of streams, which are distinguished from each other by individual names. Just as one Mr. is known from another Mr. by a peculiar surname, so is one river the Tweed and another the Thames. But in more primitive times men's acquaintance with rivers was so much narrower, that they might pass all their days in the vicinity of one considerable stream. Hence it sufficed to call it simply, "The Water," or "The River;" or else its most striking quality was singled out, and it was known as "The Quiet," or "The Swift," "The Rough," or "The Smooth." Thus the Cam is "The Crooked River," while the Thames, the Tamar and Tavy in Devon, and the many Tames and Temes found throughout Britain, are all from a root signifying broad, spreading, quiet. There are five Celtic words for water which enter into the names of almost all the larger rivers of Europe, to say nothing of the smaller. Two or more of these roots may very frequently be found combined in the name of one river. Thus Wansbeck Water contains four synonymous elements. To account for this strange aggregation of like meaning syllables it is supposed that when, through colonization or changes in language, a word had become obscure and had developed into a proper term, then another term was added, usually corresponding in meaning to the one which had lost its original significance. It was only when *wan-s* had grown unintelligible that the Teutonic settlers suffixed their word *beck* to it. During the course of ages this process may have been more than once repeated, as curious an agglomeration often resulting as we have in Wansbeck Water, which when analysed is found to be Riverwaterriverwater.

The Celts have always been divided into the Cymric and Gadhelic families, speaking related, though dissimilar, tongues. In Britain the Cymric was spoken in Cornwall, Wales, and in Scotland as far as the Perthshire hills, by the Picts. The Gadhelic branch possessed Ireland and the Isle of Man, and a sept of them, the Scots, crossed over to Galway, encroached on the Picts, and ultimately gave their name to the whole country. We call the Celtic

* Conybeare and Howson's *Life and Epistles of St. Paul*, vol. 1, p. 223. Max Muller's *Lectures on Science of Language*, vol. 1, p. 203-4.

inhabitants of the Principality Welsh, but Cymry is their chosen designation. Like them, most nations have two or more names, the one they give to themselves, and the other that which is given to them. Thus we call the people east of the Rhine, Germans; the French know them as Allemands, while the people call themselves Deutsche. The Welsh and the Gaels of Scotland do not call us English, but Saeson and Sasunnaich. Very curiously have many of these duplicate or triplicate names originated, as Taylor shows, by a wide induction. It would be natural for all those who could make themselves mutually intelligible to call themselves collectively "the speakers," or "the men;" while those speaking other tongues would be christened by some such reproachful epithet as "the jabberers," or "the strangers." The Deutsche are "the people;" the Allemands are "the other men," or "the strangers." The names of the Philistines, Kaffirs, Flemings, and Tschudes are nearly identical in meaning with the word Welsh, which signifies "the strangers," a title that Teutonic races have always given to their neighbours. Cornwall was anciently written Cornwales, the country inhabited by the Welsh of the Horn. In the charters of the Scoto-Saxon kings, the Celtic Picts of Strath Clyde are called Walenses.

The Romans, who left surprisingly few memorials of themselves on the map of Britain, were followed by the Saxons, the people who have most largely contributed to make England what she is, both for good and evil. The original home of the Saxons seems to have been somewhere between the mouths of the Elbe and the Rhine, where they dwelt in juxtaposition with the Suevi, the Franks, the Lombards, and the Angles; a much closer connection existing between these tribes and the Saxons than is generally supposed. That their immigration was pre-eminently one of clans and families is clearly established by the local names containing the syllable *ing*, which are scattered over this country to the number of 2,200, or thereabouts. The Saxons formed their patronymic by appending *ing* to a proper name, just as the Welsh, Scotch, Norman-French, and Arabs formed theirs respectively by prefixing the syllable *Ap*, *Mac*, *Fitz*, and *Beni*. The perpetual recurrence of *ing* on the map points to a state of things as existing amongst the earliest Saxon settlers, very similar to what formerly prevailed in the clans of Scotland, or in the households of the ancient patriarchs. All those who claimed to be descended from the same mythic or real progenitor, were distinguished by a common patronymic. This clan feeling was the chief power that directed the Saxon immigration. When for various reasons it was found desirable to change the residence of the clan, the chieftain, or head of the family, built or bought a ship, and embarking with his relatives, his freedmen, and his neighbours, landed on any coast whither he was driven by the winds and tide;

thus acting in the spirit of an Arabian Sheik, who when the pastures are bare will wander forth with his following in quest of more plentiful subsistence. As the colony throve in its new home, it sent forth cadets, from time to time, that planted the patronymic elsewhere. *Ing* sometimes occurs as a simple suffix, as in Dorking, Hastings, Barking, and here it seems to indicate the original settlement of the clan; but more frequently it is found as the mediate syllable of a local name, as Kensington, and in these cases it seems rather to point out the seat of the affiliated colonies. The suffix *ham*, which is so frequently found in combination with the syllable *ing*, is perhaps the most interesting and significant particle in English local names, since it has given expression to that love of home and reverence for its sanctities which have ever been the chief strength of the Saxon race. Wolsingham is the home of the famous family of the Woelsings; Icklingham in Suffolk is where the Icelings, the noblest family of Mercia, fixed their abode. But, not to multiply instances, it is sufficient to say that in the topography of this country the names of families are continually met with, whose deeds are celebrated in the mythic or legendary history of the Teutonic races.

Many a time has it been stated, both jocularly and in earnest, that the Englishman is a reticent exclusive being, who likes to live in a detached, or at least a self-contained house, and carry his own door-key, and who will frequently dwell in the midst of his fellows as though his house were really a castle surrounded by treacherous foes, who must be kept out if possible, or else admitted very much as an ancient warder might permit an unknown or suspicious looking traveller to pass through the gate in war time. And, really, local names testify that there is a large element of truth in all such statements. Most Saxon suffixes refer to an enclosure of some kind, showing that an Englishman in the time of the Heptarchy, as now, sought to procure some spot which he might call his own, and guard from the intrusion of every other man. The suffixes *ton*, *yard*, *garth*, *stoke*, *fold*, *worth*, *haigh* or *hay*, *bury*, *burgh*, *brough*, and *barrow*, all signify a place enclosed or hemmed in. The commonest termination signifying an enclosure is *tun* or *ton*. The primary meaning of this suffix is a twig, a radical signification which survives in the phrase, "the *tine* of a fork. We speak also of the *tines* of a stag's horns. Hence a *tun* or *ton* was a place surrounded by a hedge, or rudely fortified by a palisade. Originally it meant only a single croft, homestead, or farm, and the word retained this restricted meaning in the time of Wycliffe. He translates Matt. xxii. 5, 'But thei dispiseden and wenten forth, oon into his toun, another to his marchaundise.' This usage is retained in Scotland, where a solitary farmstead still goes by the name of the *toun*. In many parts of England the rickyard is called the

barton—that is, the enclosure for the *bear*, or crop which the land bears.”* England has been the land of enclosures for more than a thousand years. The irregularly shaped fields, parted by tall straggling hedgerows twined with honeysuckle and overtopped by gnarled oaks and lofty elms, lend even now a charm to an English landscape which the traveller misses on the Continent. So has it been ever since the times of the Saxon settlers. Assisted by local names we can picture to ourselves many a pleasant scene of Saxondom. We see the well-to-do yeoman’s house built of stone or mud below and wood above, surrounded by the *tun*, or enclosure for the cattle, and the *bartun*, or enclosure for the gathered crops; there are low straggling buildings about the holder’s house, and high dikes round tiny fields; the swine wander through the forest; the sheep range on the turfy uplands, or are sheltered in the outlying folds.

England, in the olden time, unlike Moab, was not permitted to “settle on its lees” very long. For if ever a nation was formed by strangely varying elements being repeatedly tossed and shaken together by invasion and revolution, that nation has been the one we call the British. When the Saxons, or Easterlings, had a mind to cultivate the land they had cleared from the forest, or won from the waste, they were rudely disturbed amid their peaceful pursuits by the hardy Northmen, who, sailing out of the rock-bound fiords of Norway, or from the low-lying lands of Denmark, covered the ocean from Greenland to the coasts of Africa and the Hellespont with their ships, and ravaged all Europe; Athens itself being pillaged by the redoubtable viking, Harold Hardrada. Well might the trembling Franks introduce another petition into the Litany and pray “From the fury of the Normans, deliver us O God.” The Scandinavian invasion of England differed from the Saxon in being chiefly effected by soldiers of fortune, who had been lured to a predatory life by a wild and adventurous spirit, or driven to it by necessity; the increase of population often outgrowing the means of subsistence in those barren Northern regions. They commenced their career, like Fortinbras, by “sharking up a list of landless resolute,” and after years of piracy and freebooting settled down somewhere, with their followers and the wives they had stolen or roughly wooed. Many of the vikings have left memorials of themselves in the names of the places they founded. Ormsby is the village of Orm: Asgarby is where Asgar took up his residence; Grim left his name at Grimsby, having, no doubt, in his household the progenitor of Havelock, who in late years showed how he

“ Could unite
The valour of the Viking
The honour of the Knight.

* Taylor, p. 120.

In corroboration of this it may be stated that an ancient seal of the town of Great Grimsby, in Lincolnshire, bears the effigy of a warrior and a child, with the names of Havelok and of Grim; and that until the recent abolition of the sound dues the vessels of Grimsby could claim, at the port of Elsinore, certain privileges and exemptions conferred by the Danish founder of the town. The viking was a very versatile man. Behold the list of his manifold accomplishments:—To keep a firm seat on horseback, to skate, to shoot, to row, to forge the ore, to drink, and to make verses.* But, if anything, he was more at home on the sea than on land. Its boundlessness and mystery awed him; its bracing air agreed with him; its perils enticed and fascinated him. He called the sea, in his extravagantly poetic style, “the swan’s road, the whale’s bath, the long snake’s leap.” In his intense liking and enthusiasm for a maritime life the Northman differed much from the Saxon, who was more of a husbandman than a sailor, preferring to plough the land rather than the sea. This characteristic difference between the two races crops out in local names. The Scandinavian *ford* was a passage for ships; the Anglo-Saxon *ford* was that part of a river which men and cattle might cross. *Wick* is an inland station in Saxon, but it is a station for ships in Norse, and hence the Northmen were called *vik-ings*, or “creekers,” because of the *wics* or creeks in which they anchored. As we examine Taylor’s map we see how that the Scandinavian, in his broad-bottomed vessel, with its sides and upper work of wicker covered with strong hides, yet managed to circumnavigate the British Isles; and though he had no engraved chart to guide him yet carried one in his memory, and, like a true sailor as he was, and the ancestor of true sailors, knew and gave names to the promontories, and bays, and isles he passed in his *chiule*, which names of his giving are now to be seen on every map of Britain. *Naze* or *ness*, a promontory; *skarr*, a face of rock or cliff; *holm*, an island in a lake or river; *oe*, *a*, *ay*, or *ey*, an island in the sea, beside *wick* and *ford*, all words indicating the presence of the Northmen, are met with along the estuaries of the Thames and Severn, and fringe the coasts of Kent, Sussex, Essex, North Wales, Ireland, and Eastern Scotland. At many of the places containing these suffixes they may have landed, for trading and freebooting purposes, but did not attempt to found permanent colonies.

The Northmen were either “fair-haired Fiongall” from Norway, or “brown-haired Dubgall” from Denmark proper. The former settled in the Isle of Man, the Celtic district of Cumbria, and in the isles of Orkney, Shetland, and the Hebrides, which were only disjoined from the crown of Norway in 1468, though the

* Crichton and Wheaton’s *Scandinavia*, vol. 1, p. 163.

Norse language and laws lingered 200 years longer. Sutherland was the land south of the Orkneys; and the so-called Bishop of Sodor and Man reminds us that the Hebrides were once known as the Sudreyjar or southern islands. With the exception of two or three isolated colonies in safe positions near the sea, Danish names chiefly abound in that portion of England anciently denominated the Danelagh, because of the Danish laws and customs that prevailed there. The Danelagh was situate North of Watling-street—a rough line from London to Chester. North of this line all the characteristic Danish terminations abound, while South of it they are of very rare occurrence, as indicating permanent possession. The suffix *by* occurs 600 times North of Watling-street; and *thorpe*, also meaning a village, is found in Lincolnshire alone 63 times. There is a small district in the neighbourhood of Spilsby in Lincolnshire, nine miles by twelve, which from the evidence of names must be pronounced to have been more thoroughly Danish than any other in the kingdom. It was the men of the Danelagh who made a last stand against the Norman usurper; when at the dire defeat at Senlac or Hastings the dragon standard—the last symbol of the sovereignty of Wessex—had fallen into the hands of the enemy; when the men of Kent and Sussex and Wessex, in bitterness of heart, bowed their necks to the yoke, then the descendants of the Vikings, favoured by the natural peculiarities of their district, carried on a fierce guerilla warfare with the Normans, and fought on until even valour and desperation could fight no more.*

BICKERSTAFFE.

ART. VI.—DR. NEWMAN.

Parochial and Plain Sermons. By J. H. NEWMAN, formerly Vicar of St. Mary's, Oxford. In 8 Vols. New Edition. Rivingtons, London, Oxford, and Cambridge. 1869.

Verses on Various Occasions. By J. H. NEWMAN. Burns, Oates, and Co., London. 1868.

Apologia pro Vita Sua: Being a reply to a Pamphlet entitled "What then does Dr. Newman mean?" By J. H. NEWMAN. London: Longman and Co.

THE republication of these sermons will be hailed with joy by thousands who only knew them by extracts, or by the fame of the preacher. For many years they have been out of print, and

* See Kingsley's *Hereward, the last of the English*.

when copies found their way into the market, they commanded famine prices. The present writer heard a bookseller offer eighteen shillings per volume for them. Here we have them, in capital "getting up," at a price within the reach of all who are likely to care for them; and all will care for them who value pure and forcible English, vigorous thinking, subtle reasoning, and high-toned spirituality. It is admitted by competent judges that Dr. Newman is the greatest living master of the English language, and among the acutest of logicians.

We defer the consideration of these sermons till, from the last volume at the head of this paper, we have learnt something of the inner and outer history of the preacher. The title indicates the object of the work. It is a personal vindication of himself, in connection with a history of his religious opinions. In 1863 the Rev. C. Kingsley wrote an article of no small ability in *Macmillan's Magazine*, upon one of these very sermons, which was entitled "Wisdom and Innocence," and from its statements deduced certain propositions which may be thus summarised—that truth need not, and on the whole ought not, to be considered a virtue for its own sake. The well-known doctrines of Roman casuists, and Dr. Newman's speedy secession to Rome, combined with his reticence, all favoured the assumptions of Mr. Kingsley. He thus eloquently speaks of Roman *economising*: "Truth is a capital virtue, the virtue of virtues, without which all others are rotten, and with which there is hope for man's repentance and conversion, in spite of every vice, if he only remain honest. They (Romanist priests and casuists) have not seen that facts are the property, not of man, to be 'economised' as man thinks fit, but of God, who ordereth all things in heaven and earth; and that, therefore, not only every equivocation, every attempt at deception, is a sin, not against man but against God; they have not seen that no lie is of the truth, and that God requires truth, not merely in outward words, but in the inward parts, and that, therefore, the first and most absolute duty of every human being is to speak and act the exact truth; or if he wish to be silent, to be silent simply and courageously, and take the risk, trusting in God to protect him as long as he remains on God's side in the universe, by scorning to sully his soul by stratagem or equivocation." Upon this Dr. Newman came forth from his long silence and retirement, and with amazing skill and ability at once defended himself and assailed his assailant. On both sides, in this literary duel, the words were rather loud, though never really impolite, but the temper soon grew considerably embittered. It is beside our purpose to enter into the merits of this combat, and we only remark that the Cambridge Professor was scarcely a match for the astute and doughty Romanist. In the first chapter of the "Apologia" he characterises, with terrible severity, Mr. Kingsley's method of dis-

putation. Then he occupies the second chapter with explaining that he had come, not to answer Mr. Kingsley, but to set himself right before the world, biased by his allegations; and thus unceremoniously dismisses his antagonist: "And now I am in a train of thought higher and more serene than any which slanders can disturb; away with you, Mr. Kingsley, fly into space, your name shall occur again as little as I can help in these pages; I shall henceforth occupy myself not with you, but with your charges." So he enters upon a full and detailed history of his religious opinions. Our limits will not allow us to epitomise this history, but only to indicate points along the road. He was born and reared in a godly household, and was "taught to take great delight in reading the Bible." He had also a perfect knowledge of the catechisms. When he was sixteen, in the autumn of 1816, a great inward change took place. "I fell," he says, "under the influence of a definite creed, and received into my intellect impressions of dogma, which, through God's mercy, have never been effaced or obscured." He became, and remained till he was twenty-one, a full-blown Calvinist. Romaine and Thomas Scott were his favourite authors, and Daniel Wilson's preaching delighted him. A study of Newton on the Prophecies fully convinced him that the Pope was the Antichrist of Daniel, Paul, and John. This "stain" was never erased till 1843. The extracts from the Fathers in Milner's Church History, "nothing short of enamoured him." He read them "as expressing the religion of the Primitive Christians." A "deep imagination took hold of him that it was the will of God that he should lead a single life;" this was connected "with a great drawing he had for many years to missionary work among the heathen." These spiritual and mental workings strengthened his tendency to speculate upon the realities of the invisible world. His imagination, naturally vigorous, thus impelled, ran wild till he lived in a region unreal and fanciful. The world around him seemed to have no material reality. He peopled the air with angels, and they were his companions, and the movers of the things about him. "I used to wish," he says, "that the Arabian Tales were true; my imagination ran on unknown influences, on magical powers and talismans. I thought life might be a dream or I an angel, and all this world a deception, my fellow angels, by a playful device, concealing themselves from me, and deceiving me with the semblance of a material world." Again, "I was very superstitious, and for some time previous to my conversion used constantly to cross myself on going into the dark." Here is the child the father of the man. This is the very constitution to make a good Papist; a strong vein of mysticism runs through his nature. Even now he holds that all outward things are a parable, with hidden voices and occult meanings. The

symbolism of the Church, and the hoar of antiquity about its institutions, creeds, and ceremonies, fascinated him, and he sought by external ordinances and Church authority to surround himself with the glory and presence of God.

He surrendered his Calvinism upon reading Archbishop Sumner's book on Apostolic preaching and practice, and embraced the dogma of baptismal regeneration. This was his first step Romewards. Then, through the influence of Blanco White and Dr. Hawkins, he modified his views upon inspiration. From Dr. Hawkins, too, he learned and adopted the doctrine of tradition; holding that the Scriptures only proved doctrine, not taught it. The Church must expound, define, and teach doctrine; hence he withdrew his support from the Bible Society. Here we see the foundation laid of his after course. Here are the seeds, the harvest we shall see further on.

In 1822 he was brought into close contact with that great and noble man, Dr. Whately. Whately "opened his mind, taught him to think and to use his reason; to see with his own eyes, and walk with his own feet." But these two men were so diverse in their mental composition that they could not remain long on one line. One thing Dr. Whately did to make a Romanist of Dr. Newman, unwittingly of course, he "indoctrinated his mind with those anti-Erastian views which were the most prominent features of the Tractarian movement," and which helped to loosen him from the State Church. Under Whately's liberal (using the term more in a theological than a political sense) teaching and spirit, Newman was fast becoming liberal. "The truth is," he says "I was beginning to prefer intellectual excellence to moral; I was drifting in the direction of liberalism." So in 1827 he finally and fully broke away from "Whately's *Clientela*." Breaking with Whately he got into close intimacy and fellowship with one of the most learned and amiable of men, Dr. Pusey. What came of this friendship those conversant with recent ecclesiastical movements know full well. Newman, about this time, 1827, rose into prominence as a tutor, writer, preacher, and examiner in the University. He also gathered two young men of note into his spirit and fellowship, R. I. Wilberforce and Hurrell Froude; and with these four, Newman, Pusey, Wilberforce, and Froude, the Anglo-Catholic party began. Newman contends that the real author of the movement was Keble. Well, perhaps he was, as from him Pusey and Newman learned the two foundation principles of Romanism as well as Tractarianism: "The Sacramental system, including Church communion and the mysteries of faith; and the doctrine of Church authority, with ecclesiastical miracles and the sanctity of Church life." Newman's young disciple, Hurrell Froude, made rapid strides under his new master, and being a man of brilliant parts,

he began to exercise great influence upon the master. What Froude's opinions were, let the following extract show: "He professed openly his admiration of the Church of Rome and his hatred of the Reformers. He delighted in the notion of an hierarchical system of sacerdotal power; he felt scorn for the maxim, 'The Bible and the Bible alone is the religion of Protestants;' and he gloried in accepting Tradition as a main instrument of religious teaching. * * He was more than inclined to believe a large amount of miraculous interference as occurring in the early and middle ages; he embraced the principle of penance and mortification; he had a deep devotion to the Real Presence; he was powerfully drawn to the Mediæval Church, not the Primitive; he made me look with admiration towards the Church of Rome, and in the same degree to dislike the Reformation; he fixed deep in me the idea of devotion to the Blessed Virgin, and led me gradually to believe in the Real Presence." These views of Newman were greatly strengthened by a deep study of the Fathers. Still he had no idea of leaving the Anglican Establishment, but he became convinced that a second Reformation was needed. This he set about effecting in connection with Dr. Pusey and a few ardent young men. But still we see him drifting towards Popery. He at this time went upon an extensive continental tour. It was upon his return journey, while in deep distress as to what he should do in the future, that he wrote the well-known beautiful lines, "The Pillar of the Cloud."

"Lead kindly, light, amid the encircling gloom,

Lead thou me on!

The night is dark, and I am far from home—

Lead thou me on!

Keep thou my feet; I do not ask to see

The distant scene, one step enough for me.

I was not ever thus, nor prayed that thou

Should'st lead me on.

I loved to choose and see my path; but now

Lead thou me on!

I loved the garish day, and spite of fears,

Pride ruled my will; remember not past years.

So long Thy power hath blest me, sure it still

Will lead me on,

O'er moor and fen, o'er crag and torrent, till

The night is gone;

And with the morn those angel faces smile

Which I have loved long since, and lost awhile."

On his return, and for several years, he was the subject of severe mental struggles. He had let go the Bible as his only guide, he had no other; his judgment rebelled against the dogmas of Rome, whilst his love of the sensuous and symbolic in religious ceremony

overcame his judgment; he was out on a weltering sea, driven by the winds and tossed. The Poet Laureate speaks of such a struggle :

“He fought his doubts, and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind;
And laid them.”

Dr. Newman, however, laid the spectres of his mind by blinding his noble judgment, and it is a sad sight to see a Samson put out his own eyes, and then call the darkness light. He set himself most earnestly and resolutely to the re-forming of the Episcopal Church! his idea was not to restore after the model of the Primitive, but the Mediæval Church. His theory was, that the Anglican Establishment was the representative of the Church of the early Fathers—of Ignatius, Justin, and Augustine. Into this work of Romanizing the Church he threw all his purpose and all his strength; he travelled through England to make converts; he preached and organised, and wrote pamphlets and the notorious *Tracts for the Times*; he was the head and heart of the movement. Bishop Bloomfield made a good pun when the furor was at its height, he said it was a *Newmania*. Pusey's thorough identification with Newman, and his great activity, caused the movement for many years to bear the name of “Puseyism.” Their avowed endeavour was to open a *via media* between Protestantism and Popery. In 1837 Dr. Newman challenged the doctrine of Justification by Faith, denying that it was a cardinal doctrine of Scripture. Then came an edition of the *Lives of the Saints*, a work abounding in puerilities of the most childish description. Ultimately he issued an amended *Roman Breviary*.

An important question was asked him,—how he could sign the Articles, which in their fair grammatical construction are against his most cherished beliefs. With great subtlety and refinement, but we believe with entire truthfulness, he met the question by showing that he held Catholic teaching which was not condemned in these formulas. He constructed twenty-six theses from the Homilies, which show that many Romanist dogmas linger about the doctrinal documents of the Church. And let any impartial person look carefully into the matter, and the conclusion will be forced upon him that Dr. Newman's views are legitimate and natural. These views were boldly enunciated in the famous Tract 90. This tract was received by a universal storm of indignation. He says, “In every part of the country, and every class of society, through every organ of opinion, in newspapers, in periodicals, at meetings, in pulpits, at dinner tables, in coffee rooms, in railway carriages, I was denounced as a traitor, who had laid his train, and was detected in the very act of firing it against my

Church." Up to this time he had never indulged the thought of leaving the Church of his fathers and of his youth. The official condemnation of his views by the bishops first started the thought of his going over to Popery. He was now on his "deathbed, as regards membership with the Anglican Church." He threw up his living of St. Mary's, Oxford; he gave himself up to close study of Romanist authorities, and held, as we find, communication with one or two eminent Papists: he set himself to write an Essay on the Development of Doctrine; he says he began to write an Anglican, and finished it a Romanist. Several of his friends went over to Rome; and on the 8th of October, 1845, a remarkable-looking man, evidently a foreigner, shabbily dressed in black, who was no other than the Father Dominic, a Passionist monk, a missionary priest, was admitted by him into his semi-monastic retreat at Littlemore, near Oxford, and received him into the Popish Church.

The reasons, given at great length, with unmistakable honesty and sincerity, for his perversion really astonish us. Briefly stated the case is thus, and we give his own words as often as we can. The human race is involved in some terrible aboriginal calamity; it is out of joint with the purposes of its Creator. Thus the doctrine of original sin is as certain as the existence of a God. It is the will of the Creator to interfere in this anarchical condition of things; and since the world is in so abnormal a state, the interposition must be extraordinary—that is miraculous. In an emergency like this reason cannot be relied on. We know that truth is the real object of our reason, and if not attained there must be some fault in the premiss or process. This is true enough of reason in right conditioned men. In fallen man its tendency is towards a simple unbelief in matters of religion. No truth, however sacred, can withstand reason so perverted, and things are tending, outside the Catholic Church, with great speed towards Atheism in one shape or another. Look at the spectacle presented to us by the educated intellect of England and Germany. Various expedients have been attempted to arrest fierce and wilful human nature in its onward course, and bring it into subjection. The necessity of some form of religion for the weal of humanity, is everywhere admitted. But *where is the concrete representative* of things invisible, which would have the force and toughness necessary to be a break-water against the rising deluge? The Bible itself cannot resist the coming flood; art, science, education, have all been tried and found wanting. The Catholic Church is the only prompt, active, and efficient barrier; she must suppress, ban, and anathematize the first risings of proud, rebellious reason. She has a right to do this, as the Catholic Church is infallible. And then we have the most wonderful piece of special pleading and acute sophistry that we ever read. Had our purpose in writing been polemical, many

things arise calling for animadversion. But the thought of the servile and unreasoning submission of this noble intellect is sad and melancholy; he is happy and quiet, he says, but his quietness is perforce, and his happiness is in the ignoble sense that he must not think, nor reason, nor speculate, beyond very narrow limits. It is nothing but the immolation of all that is noble in man and worthy in human life. His quiescence is unnatural. He has been *treu und fest* to his authority, while it has led him into all kinds of monstrosities of dogma, fable, and relics.

In reference to the personal charge, that Dr. Newman had tampered with the sacredness of truth, we think no man can read this Apologia and believe it. But knowing well the doctrines of his Church on this part of Moral Theology, he sets up a defence of their "Economies" and "Reserve." And, singular to say, he grounds his defence upon the assertion that eminent Protestants, such as Jerome, Taylor, Milton, Johnson, and Paley, advise that under special circumstances the truth should be withheld, a deception practised, or a falsehood affirmed. But, on the face of it, it is absurd to compare John Milton with such moralists as Scavini and Liguori. But, supposing these instances to be true parallels, any protestant may avowedly and absolutely disagree with Milton or Paley. Not so with Dr. Newman. He may, as he does, say personally and privately that he prefers others to "these holy and charitable men in this part of their teaching," but if he were appointed to teach Moral Theology in any popish seminary these are his text-books. But we were shocked to find that so devout and reverend a man as Dr. Newman brings Christ in to countenance and teach this casuistry and lying, by an obvious perversion of the words, "Cast not your pearls before swine."

We have honestly attempted to give an idea of this remarkable, and this interesting and beautifully written Apology—using the term in its proper and early sense, not in its modern sense. The three things that finally decided him to embrace Popery were: 1st. The entire break-down of his scheme to construct a *Via Media*; this break-down, as we have seen, occurring at the publication of Tract 90. 2nd. A quotation in an article of Cardinal Wiseman's, in the Dublin Review, which amounts to this: "That truth sides with the majority." This, Dr. Newman says, "sprang a mine under his feet." 3rd. The writing of the Development essay. To us it is an enigma that so close a reasoner, so severe a logician, should have been drawn by such paltry considerations. We believe there is another phase to his history which is not seen in this book. Any person may be open to unconscious self-deception when recalling the long past; and memories will be complexioned by present mental conditions; more so in the case of a spirit so constantly varying in its attitude towards the past and

the present. This spirit, we say, so sensitive and finely strung, like a harp of wondrous tone, might soon be unstrung or damaged.

The second volume in the list at the head of this paper brings Dr. Newman before us as a poet. No reader can deny to him the divine gift of poesy. He has the "vision and faculty divine;" that activity of soul which when it is imaginative takes the form of song. But he lacks most as an artist. His manner is often clumsy and laboured. His was not the disposition of mind to dwell constantly in poetic regions by preference. He was too busy, too excitable. He had not time to perfect his conceptions. He duly made excursions into the ideal world of the poet; he was not a dweller there; so that we think he did wisely in not going beyond the lyric. The longest poem in this volume is the "Dream of Gerontius," a weird, gloomy production. It is a description of a soul passing from earth to purgatory. The subject is certainly uncanny, but eminently fitted to show Dr. Newman's subtle, analytic power; his facility in dealing with strange abnormal mental states. There is no rich colouring, no sounding language; he has eschewed ornamentation; the language is severely pure and antique, and the feeling is often profound though unimpassioned. We have already given our readers a taste of his quality, and can only find space for another short poem:—

"DAVID AND JONATHAN."

"Thy love to me was wonderful, passing the love of women;
 O heart of fire! misjudged by wilful man,
 Thou flower of Jesse's race!
 What woe was thine, when thou and Jonathan
 Last greeted face to face!
 He doomed to die, and thou on us to impress
 The portent of a blood-stained holiness.

Yet it was well: for so, 'mid cares of rule
 And Crime's encircling tide,
 A spell was o'er thee, jealous one, to cool
 Earth-joy and kingly pride;
 With battle scene and pageant, prompt to blend
 The pale calm sceptre of a blameless friend.

Ah! had he lived before Thy throne to stand,
 Thy spirit keen and high;
 Sure it had snapped in twain love's slender band,
 So dear in memory;
 Paul, of his comrade reft, the warning gives—
 He lives to us who dies; he is but lost who lives."

There is to us a sad poem in this book, headed thus: "To F. W. N., a birth-day offering," written on the younger brother, F. W. Newman, attaining his majority. How far this brother has wandered from the truth let the reader of his "Phases of Faith" say. He has not only denied Christ's deity, but has challenged his moral character, and openly declared his greater admiration of St. Paul

than Christ, and tears away the robe which even the instincts of humanity have invested him with, and which the terrible criticisms of Strauss, the hostile refinements of Renan, or the vehement iconoclasm of Theodore Parker, have left untouched. Both of these gifted men started from one point; and, while one has embraced the hugest of superstitions, the other has gone to the extremest infidelity. In this birth ode he recalls the care and piety of a deceased mother. He says,

"And we became her dearest theme,
Her waking thought, her nightly dream;
So is it left for us to prove
Her prayers were not in vain,
And that God's grace-abounding love
Has fallen as a gentle rain,
Which, sent in the vernal hour,
Tints the young leaf, perfumes the flower."

We now propose to turn to Dr. Newman as a preacher. It is not often that a set of sermons, after having had a very large circulation, can command the market so extensively in the same generation. But these sermons have both an accidental and intrinsic worth, and have left their impress upon history. A recent writer* has introduced us to the notable preacher. "To understand these sermons fully we must go back, if we can, into the time of their delivery. We must imagine, if we are not fortunate enough to remember, the living preacher and the impressible hearers, knit to each other by the closest sympathy. We must try to conceive the charm of that countenance, so marked with the deep lines of thought; the figure bowed with study, the whole air and manner as of one who lived in a higher world, and yet when he came down into this common world of ours, had the kindest sympathy with its inhabitants, and longed and strove to lift them above it into the purer air in which he himself dwelt; the deep seriousness; the affectionate anxiety for the good of the hearer; the warm colouring of poetry thrown without effort over the whole; the profound thinking expressed in pellucid language; the glimpses opened of much beyond what was distinctly disclosed; must have made such sermons intensely interesting to intellectual men. . . . Many no doubt there were who gained from these sermons what has been to them the treasure of a lifetime: some owed to them even their own selves. The effect of all must have been wonderfully enhanced by the great preacher's apparent unconsciousness of his great powers, and the entire absence of any studied oratory. . . . People who read the sermons now, for the first time, can scarcely appreciate the effect produced by their simplicity and naturalness when they were delivered. . . . The sermon was like a stream, which

* Rev. T. E. Vaughan, in *Contemporary Review* for January, 1869.

seemed to wind 'at its own sweet will,' coming whence you knew not, going whither you could hardly tell; now lingering in some deep pool, and now flowing swift and clear through bright fields, now shady with over-hanging wood and rock, but always bearing you with it toward the eternal ocean."

Let not our readers go to these volumes for the conventional great sermon of thirty or forty years ago, with its exordium, statement, discussion, and peroration, all expressed in sounding diction and tinctured with puritan piety or quaintness; all here is simple and purpose-like. The true elevation of the style is in the spirituality, earnestness, and poetry of the preacher's soul. He could not be trammelled by skeletons and faultless arrangements; he had a deep and solemn work in hand,—to win souls, a work that had direct relations to eternity. With a vividness almost distressing he realizes the nearness and stern reality of the great verities of spiritual life; and insists, with endless iteration, upon the paramount importance of a right state of heart. We have opened upon the sermon on "Secret Faults." He urges an honest and thorough knowledge of our own hearts, and lifts his voice against the overwhelming self-complacency of numbers of religious people: "Most men are contented with a slight acquaintance with their own hearts. Men are satisfied to have numberless secret faults. They do not think about them either as sins or as obstructions to strength of faith, and live on as if they had nothing to learn." "We are apt to shrink from any honest attempt to know ourselves as an unpleasant task, and we fall back upon our self-love. We *hope* the best, this saves us the trouble of examining: self-love answers for our safety. We think it sufficient to allow for certain possible unknown faults at the utmost, and to take them *into* the reckoning when we balance our account with our conscience; whereas, if the truth were known to us, we should find that we had nothing but debts, and those greater than we can conceive, and ever increasing."

A marked feature of these sermons is their subdued and sad tone. If he rejoices, it is with fear and trembling; if Christ's yoke is easy, he always reminds us that it is a yoke; the life of religion is a continuous battle with self, the world, and Satan, and it will take every moment of our time and tax our every resource to overcome. It is a very great and arduous thing to attain heaven. He would have us live ever under "the Great Task-Master's eye." He "ever rests in the thought of two, and only two, absolutely and luminously self-evident beings,—himself and his Creator. His congenial themes are: "The world our enemy;" "Self-denial the test of the righteous;" "The Scriptures a record of human sorrow." "It must be admitted," says Mr. Vaughan, "that the sterner and more awful aspect of the Divine mind and character is that habit-

ually in the sermons. The holiness of God, his hatred of sin, the mysteriousness of His dispensations towards man, the solemn responsibility of those to whom He reveals himself, the guilt and danger of transgressing His laws or mistaking His revelation of himself, seem ever to be weighing on the preacher's mind."

It must strike the reader that in the earlier volumes there is a great lack of teaching concerning the person of Christ. But in the later volumes this deficiency is supplied. "Perhaps as time went on and the system and the party failed to achieve all that they had promised, and the preacher's life was lived more and more alone, the need was more deeply felt of those eternal verities concerning the Son of God which alone give the soul its ground of access and its assurance of an unfailing sympathy and relief in doubt, sadness, and temptation." But the office and work of the Holy Spirit is always clearly and fully recognized. His sermon on Rom. viii. 9, is the most comprehensive and eloquent statement of the work of the blessed Spirit that we have ever read; and if an objectionable phrase or two were deleted, we could desire to see it reprinted as a tract and circulated by tens of thousands. He speaks of the Holy Spirit's office as the regenerator of man's soul, and says: "Being then the sons of God, and one with Him, our souls mount up and cry to Him continually. This special characteristic of the regenerate soul is spoken of by St. Paul: 'Ye have received the Spirit of adoption, whereby we cry Abba, Father.' Nor are we left to utter these cries to Him in any vague, uncertain way of our own, but He who sent the Spirit to dwell in us habitually enables us thus to cry. Christ left His sacred prayer to be the peculiar possession of His people and the voice of the Spirit. . . . We use our privilege of calling on Almighty God, in express words, as 'Our Father.' We proceed accordingly in that waiting, trusting, adoring, resigned temper, which children ought to feel; looking towards Him rather than thinking of ourselves; zealous for His honour rather than fearful for our own safety; resting in His present help, not with eyes tremulously glancing towards the future; His name, His kingdom, His will, are the great objects of his desire and make his portion, being stable and serene, and 'complete in Him,' as beseems one who has the gracious presence of His Spirit within him." We have looked carefully into these volumes to discover how much his "Catholic Theology" is obtruded here, and are pleasingly disappointed to find that he cared more about enforcing cardinal truth than preaching the sacraments. And we cannot find a germ of the Ritualism of the present day. In the sermon on "Infant Baptism" he of course pleads for the Popish view, and says at the conclusion: "We have had the sign of the cross set on us in our infancy,—shall we ever forget it? It is our profession. We have had the water poured

upon us : it was like the blood upon the door-posts, when the destroying angel passed over. Let us fear to sin after grace given, lest a worse thing come upon us." Upon the "Eucharistic Presence" he thus speaks : "O my brethren, let us raise and enlarge our notions of Christ's presence in that mysterious ordinance, and we shall understand how it is that the Christian, in spite of his infirmities, and not forgetting them, still may 'rejoice with joy unspeakable.' For what is that which is vouchsafed to us at the Holy Table when we commemorate our Lord's death? It is 'Jesus Christ before our eyes, evidently set forth crucified among us.' Not before our bodily eyes. So far everything remains at the end of that Holy Communion as it did at the beginning. What was bread remains bread, and what was wine remains wine. We need no carnal, earthly, visible miracle to convince us of the presence of our Lord Incarnate. . . . We are allowed to draw near, to 'give, take, and eat,' His sacred Body and Blood as truly as though, like Thomas, we could thrust our hands into His side."

There is hardly a sermon but has passages and paragraphs of the most exquisite writing, of choicest rhetoric and imagery, of true poetic prose, such as these three short extracts : "Let us pray Him to give us the *beauty* of holiness, that what beauty of person is to the outward man, so that through God's mercy our souls may not have strength and health only, but a sort of bloom and comeliness; and that as we grow older in body, we may year by year grow more youthful in spirit." "The planting of Christ's Cross in the heart is sharp and trying; but the stately tree rears itself aloft, and has fair branches and rich fruit; and is good to look upon." "All images of what is pleasant and sweet in nature are brought together to describe the pleasantness, the sweetness of the grace of God. As wine enlivens, and bread strengthens, and oil is rich, and honey is sweet, and flowers are fragrant, and dew is refreshing, and foliage is beautiful; so, and much more, are God's gifts in the Gospel, enlivening, strengthening, and rich and sweet and fragrant and all excellent." One of the most beautiful and powerful sermons in the series is the one on the "Invisible World." From this discourse we offer our readers a lengthy extract, and we are sure we need not apologize for its length : "Such is the hidden kingdom of God; and as it is now hidden, so in due time shall it be revealed. Men think that they are lords of the world, and may do as they will. They think the earth their property, and its movements in their power; whereas it has other lords besides them, and it is the scene of a higher conflict than they are capable of conceiving. It contains Christ's little ones whom they despise, and his angels whom they disbelieve; and these at length shall take possession of it and be manifested. At present 'all things' to appearance 'continue as they were from the beginning of the creation,' and scoffers ask,

'Where is the promise of his coming?' But at the appointed time there will be 'a manifestation of the sons of God,' and the hidden saints 'shall shine out as the sun in the kingdom of their Father.' When the angels appeared to the shepherd it was a sudden appearance—'*Suddenly* there was with the angels a multitude of the heavenly host.' How wonderful a sight! The night had before that seemed just like any other night, as the evening on which Jacob saw a vision seemed like any other evening. They were keeping watch over their sheep; they were watching the night as it passed. The stars moved on: it was midnight. They had no idea of such a thing when the angel appeared. Such are the power and virtue of hidden things which are seen, and at God's will they are manifested. They were manifested for a moment to Jacob, for a moment to Elisha's servant, for a moment to the shepherds. They will be manifested for ever when Christ comes at the last day; then the world will fade away, and the other world will shine forth.

"Let these be your thoughts in this spring season, when the whole face of nature is so rich and beautiful. Once only in the year, yet once does the world which we see show forth its hidden powers, and in a manner manifest itself. Then the leaves come out, and the blossoms on the fruit trees and flowers, and the grass and the corn spring up. There is a sudden rush and burst outwardly of the hidden life which God has lodged in the material world. Well, that shows you, as by a sample, what it can do at God's command, when He gives the word. This earth, which now buds forth in leaves and blossoms, will one day burst forth into a new world of light and glory, in which we shall see saints and angels dwelling. Who would think, except from his experience of former springs all through his life, who would conceive two or three months before, that it was possible for the face of nature, which then seemed so lifeless, should become so splendid and varied? How different is a tree, how different is a prospect, when leaves are on it and off it? How unlikely it would seem before the event, that the dry and naked branches should suddenly be clothed with what is so bright and refreshing? Yet, in God's good time, leaves come on the trees. The season may delay, but it will come at last. So it is with the coming of that Eternal Spring, for which all Christians are waiting. Come it will, though it delay; yet, though it tarry, let us wait for it. Therefore we say day by day, 'Thy Kingdom come,' which means, O Lord, show Thyself, manifest Thyself; Thou that sittest between the Cherubim, show Thyself; stir up Thy strength and come and help us! The earth that we see does not satisfy us; it is but a beginning, it is but the promise of something beyond it, even when it is gayest with all its blossoms on, and shows most touchingly what lies in it, yet it is not enough.

We know much more lies hid in it than we see. A world of saints and angels; a glorious world; the palace of God; the mountain of the Lord of Hosts; the Heavenly Jerusalem; the Throne of God and Christ,—all these wonders, everlasting, all-precious, mysterious, and incomprehensible, lie hid in what we see. What we see is the outward shell of an Eternal Kingdom; and on that kingdom we fix the eye of our faith. Shine forth, O Lord, as when on Thy nativity Thy angels visited the shepherds; let Thy glory blossom forth as bloom and foliage on the trees; change with Thy mighty power this visible world into that Divine world which as yet we see not; destroy what we see, that it may pass and be transformed into what we believe. Bright as is the sun, and the sky, and the clouds, green as are the leaves and the fields; sweet as is the singing of the birds; we know that they are not all, and we will not take up with a part for the whole. They proceed from a centre of love and goodness, which is God himself; but they are not his fulness; they speak of heaven, but they are not heaven; they are but as stray beams and dim reflections of His image; they are but crumbs from the table. We are looking for the coming of the day of God, when all this outward world, fair though it be, shall perish; when the heavens shall be burnt and the earth shall melt away. We can bear the loss, for we know it will be but the removing of a veil. We know that to remove the world that is seen will be the manifestation of the world that is not seen. We know that what we see is a screen hiding from us God, and Christ, and His saints and angels; and we earnestly desire and pray for the dissolution of all that we see from our longing after that which we do not see."

This extract will convey an adequate idea of the preacher's purity and quiet power of style; his fresh and original thinkings; and his deep and searching spirituality. The influence of his evangelical training is very evident; the truth once thoroughly known, its influence will remain even when it is denied in conduct, or rejected in theory. Most of these sermons a Methodist might preach. Now and again we meet with a caricature statement of what Evangelicals hold; and his Roman allusions occasionally disfigure his pages; yet, for a thoughtful and cultured Christian man, we can conceive of no greater enjoyment than a few quiet hours in communion with this devout and eloquent preacher. We think in this closing extract all our readers can heartily join: "What can this offer comparable with that insight into spiritual things, that keen faith, that heavenly peace, that high sanctity, that everlasting righteousness, that hope of glory, which they have who in sincerity and love follow our Lord and Saviour Jesus Christ? Let us beg and pray Him day by day to reveal Himself to our souls more fully, to quicken our senses, to give us sight and hearing,

taste and touch of the world to come ; so to work within us that we may sincerely say, 'Thou shalt guide me with thy counsel, and after that receive me to glory. Whom have I in heaven but Thee ? and there is none upon the earth that I desire in comparison with Thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.' " E. H.



ART. VII.—AN INTERMEDIATE STATE.

OUR title neither affirms nor denies, but like the doctrine to which we invite attention, is something between two other things ; partaking of either, and yet distinct from both. By adopting the indefinite form we do not mean to insinuate that there are more middle states than one, neither do we positively assert that such a state really exists. The question does not come within the circle of dogmatics. It is speculative rather than positive. It is an opinion that may be accepted or rejected without imperilling our faith, or weakening the vitality and force of our spiritual life. We employ the *An* rather than the *The* as indicating that which "may be" rather than that which "is." The popular belief is that at death the soul enters into a state of perfect happiness or misery indicated by the terms heaven and hell ; and that at the general resurrection the souls of the departed will leave those regions to resume their bodies, and then re-enter the abodes of bliss or woe after the decisions of the judgment. "It is, indeed, very generally supposed, that the souls of good men, as soon as they are discharged from the body, go directly to heaven ; but this opinion has not the least foundation in the oracles of God." *

It may be as well to state in what we think the doctrine of an intermediate state consists : 1. Separation. Death is the great analyst. The body is committed to the dust, whilst the spirit passes onward to the invisible world. The departed are not permitted to return to present scenes, neither to advance to the ultimate conditions of existence. They are in prison or confinement (*Phulake*). Some with joyful and others with painful emotions, awaiting the great assize. Jesus is represented as the Custodian of *sheol*. Having obtained dominion over principalities

* Wesley.

and powers he now holds the "keys of hades and of death," and preserves the spirits of the dead in safe keeping until the morning of the resurrection. Thus they are separated from the present and final states; they dwell midway between the two. Moreover the idea of separation enters into the very constitution of *hades* itself. The good and the evil are divided. Jesus speaks of Paradise and Gehenna. In those hidden and contiguous regions dwell the souls of Lazarus and Dives. Between the two a great gulph (*chasma*) is fixed, which renders an interchange of conditions impossible. With the heathen Elysium and Tartarus border and limit each other. Purgatorial fines cannot alter or supersede the laws of the divine government, or by a sort of spiritual chemistry transmute the principles and habitudes of our moral nature. In relation to this as well as to the final state it may be said, "he which is filthy, let him be filthy still, and he which is righteous, let him be righteous still." 2. Comparative happiness and misery. If the enquiry be started, wherein lies the blessedness of those who have died in the faith, we reply, termination of trialship, rest from the toils of life, exemption from those temptations and persecutions which godliness entails, association with the choicest spirits of the race, and a more intimate fellowship with God and other virtuous intelligences. To realize such good, to die will assuredly be gain. We have the impression that the absent good get nearer to God. They are overshadowed and filled with the Spirit. They are with Christ in a more ineffable and exalted sense than we who still groan in this tabernacle. Those who have fallen asleep in Jesus dwell in the porch of heaven, and enjoy glimmerings of that exceeding and eternal weight of glory which awaits them at the last day. We admit that such a view falls short of those glowing imaginings of paradisiacal felicity in which the majority indulge; but what one view may lose in warmth, it may gain in sobriety. In speaking of the death of the righteous, the sacred penmen in many instances avoid anything like show and glitter. The very terms they employ are so plain and solid, that they are as pillars of granite to our faith. "He was gathered to his people; that they may rest from their labours; he shall enter into peace; but now he is comforted." The query may suggest itself to the mind of some, will the disembodied spirit be in a state of unconsciousness? In avoiding the Scylla of the enthusiasm of hope, we must guard against falling into the Charybdis of unbelief. It may be that there is no such thing as an unclothed spirit, Deity excepted. In our present condition we cannot conceive how a spiritual being could exist divested of all material covering, but that it will sink into a state of sleep or inactivity is highly improbable. The expressions, rest, peace, comfort, indicate a blessedness more profound and perfect than we experience now. The spirits of the just who have gone from our

earth will enter upon new scenes and associations with wonder and delight. The misery of the wicked may be partly conceived from the certain termination of present honours and pleasures, the cessation of all social restraints, the withdrawal of all remedial influences, both human and divine, abandonment to vicious and malignant companionship, and the surrender of the soul to the outworking of its depraved and violent passions. Even for such a state the torments of Dives are not too highly coloured. 3. Termination. By some it is thought that when the Saviour rose from the dead this subterranean sphere was abolished, and that instead of tarrying in confinement, the soul at once departs to heaven or hell. We, however, would prolong this custody. In answer to the question, "If a man die, shall he live again?" the patriarch replies, "All the days of my appointed time will I wait till my change come; thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Now the anticipated change undoubtedly points to the resurrection at the last day. The acts of waiting during the appointed time, and of answering to the Divine call, can only be predicated of the spirit, and correspond with that event when all that are in the graves "shall hear the voice of the Son of God; and they that hear shall live." The hope of the Psalmist was, "But God will redeem my soul from the power of the grave (hand of *sheol*); for he shall receive me." If this passage be taken in connection with Psalm xvii. 15, it will appear that the hope of the Psalmist extended not merely to the resurrection of Christ, but to the times of restitution of all things. We are not aware that there is anything in the New Testament to warrant the opinion that *hades* has been abolished by Christ; on the contrary, intimations are not wanting to support the belief that an intermediate state still exists, and that its triumphant and final overthrow is to be a circumstance connected with the general judgment. In the apocalyptic description of the second advent this ghostly domain is declared to surrender its captives. At the fiat of the Judge, "the sea gave up the dead which were in it, and death and *hades* delivered up the dead which were in them." At present death reigns, and its dominions exist, and not until the blast of the last trump shall the saying be fulfilled, "Death is swallowed up in victory." Death will then no more imprison the body in the grave, nor confine the soul in the nether regions; but "death and *hades*" will be "cast into the lake of fire." This is the second death."

We apprehend that in maintaining this view no violence is done to the dictates of reason. Were such a theory to shock our judgment, to outrage our spiritual instincts, to violate the order and constitution of external nature, we might yield to honest doubt. If reason is not for us it is certainly not against us. Progression

is an all-pervading law. *From* and *to* constitute the poles, whether of physical or spiritual development. But not *only* must we possess these philosophic extremes, there is demanded the middle term, **THROUGH**. The invariable order of both matter and mind embraces three factors, namely, *from* something, *through* something, *to* something. Not only do we require progression, but consecutive progression; progression in which cause and effect, antecedent and consequent, possess their spheres of operation, and in which exists a regular and harmonious concatenation of time, place, or thing. The popular view seems to contravene this rule. If the soul of the good enter heaven, then return to earth to resume its raised body, and then re-enter heaven, this chain of conditions is broken. In ordinary conversation and throughout the Scriptures heaven is represented as the goal of virtuous and glorified beings. To arrive at that city is to enter into inconceivable and unutterable felicity. However numerous and varied may be the mansions in our Father's heavenly home, that is the highest, the most elegantly furnished, the most perfect and delightful abode. To that far-off land the pilgrim turns many a wistful look, and sings,

"Jerusalem, my happy home!
Name ever dear to me!
When shall my labours have an end,
In joy, and peace, in thee?"

To experience an exodus from heaven would be to suffer loss; according to our present notion it would be regression instead of progression. It may be objected that the incarnation and second coming of the Son of God are at variance with this order. We reply, that when the humanity of Christ is conditioned by the natural, a legitimate ground of analogy is afforded; but the functional relations of the divine to the human are altogether unique, and are therefore excluded from the province of natural laws. Take a corn of wheat. At first the matter of which it is composed was unorganised. By the operation of certain forces the various particles constituted an organism. It is then deposited in the earth, and by subjection to natural influences germinates, sending forth the blade, then the ear, after that the full corn in the ear. One condition is preparatory to another; the second is an advance on the first, and is an outgrowth thereof. Again, a butterfly lays an egg, which becomes a worm, then a chrysalis, and then a winged insect. There are four stages of growth, each antecedent being the basis of the consequent, and each consequent being a fuller manifestation of the antecedent. Now, if the chrysalis were transformed into the maggot, that is, assumed a *lower* state of animal life in order to realise a *higher* one, the principle for which we contend would be contravened. The order

of nature is from the high, through the higher, to the highest. If this analogy is worth anything, it may intimate that spiritual no less than material existence advances from the positive, through the comparative, thence onward to the superlative. We would not affirm, once in grace never out of it; but would say, once in heaven never out of it. For the redeemed to be banished from that fulness of joy which exists in the presence of God, in order to participate in the arbitraments of the general judgment, seems to us inconsistent. Heavenly bliss is superlative bliss; and having once entered into that house we shall go no more out for ever. In order to modify this incongruity, it is suggested that the place where Jesus now dwells is not the final heaven. To this we cannot assent. Said the Saviour to his disciples, "But now I go my way to Him that sent me." Paul gives us a magnificent description of the Saviour's exaltation: "When he (God) raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Amongst other notions contained in the expression "right hand of God," is that of proximity. If there be a finality above and beyond that which is contained in the foregoing passage, we confess our inability to discern it. For the soul to enter into such honour and felicity immediately at death appears too great a leap. We want a something to span the chasm, to link the present with the ultimate, to afford the condition which shall be the outcome of that which now is, and also the basis of that which shall be. An intermediate state, we think, supplies the missing link.

The experience of Jesus confirms this view. On the day of Pentecost Peter applied the passage in the "Golden Psalm" to the death and resurrection of the Saviour: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." We may place the several members of this passage thus:

- | | |
|-----------------------|---------------------------|
| 1. Soul. | 2. Hell or <i>sheol</i> . |
| 3. Holy One or flesh. | 4. Corruption or grave. |

Here is a twofold antithesis, and a twofold correspondence. Nos. 1 and 3 and 2 and 4 answer to the former; whereas Nos. 1 and 2 and 3 and 4 agree to the latter. The word soul must be construed with hell, or *sheol*;^{*} and Holy One, or flesh, must be construed with corruption or the grave. Whatever or wherever hell might be, it is clear that the soul of Jesus entered therein; for it is only by this assumption that we can understand the expression, "Thou

^{*} Consult a Bible Dictionary on the words *sheol* and *hades*.

wilt not *leave* my soul in hell." Did then the rational soul of Jesus descend into the regions of the damned? The question needs no answer. The bare possibility is too revolting to be entertained. The Hebrew word *sheol* means the invisible regions of the dead, and not necessarily the place of torment. Isaiah xiv. 9, describes the interest which the death of the king of Babylon excited throughout those ghostly caverns. *Sheol* is there represented as raising up the shades of departed monarchs, and insulting the potentate on his being reduced to the same low estate of impotence and dissolution with themselves. "*Sheol* from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth," &c. If, then, the intelligent spirit of Jesus did not descend to the abyss of woe, whither did it depart? To suppose that the Saviour's soul ascended to heaven is contrary to his own declaration to Mary: "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." Said Jesus to the repentant malefactor, "To-day shalt thou be with me in paradise." In this may be found a partial solution of the difficulty. We regard paradise as one compartment of *hades*, just as gehenna is the opposite division. As the grave is the dwelling-place of our corporeity, so *hades* is the receptacle of the spirit. In this respect Jesus is our forerunner. Amid darkness and distress he explored the regions of the dead, and opened out a pathway to immortality. Confidence in his Father's guidance sustained him in that lonely pilgrimage, until he arose from the dead, and realised that dignity and felicity which awaited him in the presence of God. Here we observe that Jesus commenced at the lowest condition, and passed through the higher to the highest. He lived on earth, then joined the innumerable congregation of the dead, and thence ascended to the right hand of the Father. In this, as in other matters, has he not left us an example that we should follow his steps? In keeping with this would we interpret 1 Peter iii. 18-20. There are two words in this passage which demand attention, namely, "Spirit" and "prison." The apostles and their amanuenses employed the uncial characters or capital letters exclusively. In the apostolic manuscripts no difference was made in the word "spirit," whether used to designate the Holy Ghost or the human soul. Our translators and editors have employed the capital S where they believed the sense required it. They were but fallible men; so that even in the use of a single letter grave theological questions may be involved. In 1 Tim. iii. 16, is "spirit" meant the third person in the Trinity or the Saviour's human soul? And in this passage in Peter, is "spirit" to be understood of the Holy Ghost or the opposite of flesh? May

not flesh (*sarki*) and spirit (*pneumati*) constitute antithetic terms? The word "prison" is the strongest rendering for *phulake*. Had the word been translated "confinement" it would have still been correct, and would have relieved the passage of its present uncertainty and severity. We would paraphrase the text thus: that at death Christ's rational and intelligent soul descended into this place of separation, here called a prison: that he preached not only to the spirits of those who had died in the time of Noah, but to all the disembodied under the Old Testament age. Now if we can discover a purpose sufficiently worthy of the person and work of the Son of God, then the descent into hell may be a comfortable and glorious truth. In a volume written by Dr. Joseph Parker, entitled "Hidden Springs," a sermon occurs on 1 Peter iii. 19. The author regards the lost as those who died impenitent under the foregoing ages, and that Jesus went into *hades* to seek and save the lost, or in other words, "that he might supply an evangelical basis of judgment, and an evangelical possibility of spiritual life." If Dr. Parker here alludes to the heathen who died in utter ignorance of the Saviour, then in their case an evangelical basis of judgment is unnecessary; for these "having not the law, are a law unto themselves." If, however, the author means by the lost those who enjoyed the light of revelation, but died in utter rejection thereof, then his position is untenable. The very fact that men possessed the means of enlightenment and salvation constitutes "an evangelical basis of judgment, and an evangelical possibility of spiritual life." Are we to conclude that only those worthies mentioned in scripture were saved in the Old Testament age? The high probability is that countless numbers trod in the footsteps of the patriarchs and prophets. In the enumeration given in the epistle to the Hebrews the writer seems overwhelmed with numbers: "And what shall I say more? for the time would fail me to tell." The same means were, therefore, available for those who died impenitent as for that goodly fellowship who have obtained the promises. Dr. Parker appears to exhibit more sentiment than judgment in the following: "If the disembodied Messiah was accepted as a Saviour by every imprisoned spirit; if he left the old deceiver, the devil, trembling in the solitude of a lonely hill, without one human victim to break the appalling silence, I should cry out with gladdest joy." Yes, and we would help the author in that cry did we see its possibility; but the case is hopeless. Said Jesus: "For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Under the foregoing age an intense longing for the coming of the Messiah was manifested. To die then was to pass away under a shadow; to be bereft of a sight of the

"Consolation of Israel;" to be deprived of an intimate acquaintance and fellowship with His work. "These all died in faith, not having received the promises." We may now discern some high and holy purpose to be accomplished in Christ's visit to the dead. He descended to the congregation of the disembodied to submit to the condition of the dead; to assert His dominion over the power and territories of death; to assure the spirits of the departed that the work of redemption was effected by the shedding of His blood; and to proclaim the tidings of a coming resurrection, which to the good would be a source of joy, but to the evil a source of misery. To the dead no less than the quick Jesus "brought life and immortality to light through the gospel." We deny that the preaching of Christ afforded any redemptive grounds. It was declarative, and not restorative. As Calvin puts it: "While the souls of the righteous obtained an immediate view of that visitation which they had anxiously expected; on the contrary, it was more plainly revealed to the lost that they are altogether excluded from salvation." Why the days of Noah should be mentioned in preference to any other Old Testament period, see Bengel's "Gnomon."

Those passages which are so pregnant of future bliss are nearly, if not altogether, based on the second advent. Very few texts indeed favour the belief that we shall gaze upon the vision of God immediately after death. On the contrary, *companionship* with Christ is connected with that event when He shall "appear the second time without sin unto salvation." Turn to Job xix. 25-27; Ps. xvii. 15; John xiv. 3; Col. iii. 4; 1 John iii. 2, &c. We may regard the spirits of the departed as still anticipating fuller manifestations of the Deity; still desiring to be clothed upon; still waiting to depart and be with Christ. The righteous dead walk in the garden of the Lord, and banquet upon ineffable delights. They may occupy a relation to the Divine One somewhat similar to that of Moses on Sinai. Like him they may pray, "Shew us Thy glory." The Divine hand may cover them whilst the glory of the Lord passes by; but to see Him as He is is a privilege reserved for the ultimate embodied state. They are concealed in the cleft of the rock; the limnings of the glorified One may break upon them, awakening intensest longing, and kindling the brightest hope; but they are still in the cloud. They see through a glass darkly, but hereafter face to face.

The doctrine of an intermediate state is one of the most venerable articles in religious belief. Of all confessions of Christian faith the Apostles' Creed is the most antiquated and authoritative. If it was not composed and recited by the twelve, it must have originated early in the post-apostolic age. When attending the Anglican service, a good churchman has to recite every Sunday, "He descended into hell." On this article Pearson says, "It will

appear to have been the general judgment of the Church, that the soul of Christ contradistinguished from his body, that better and more noble part of his humanity, his rational and intellectual soul, after a true and proper separation from his flesh was really and truly carried into those parts below, where the souls of men before departed were detained; and that by such a real translation of his soul he was truly said to have descended into hell." Such a state seems to have been recognized in ancient mythology. Æneis, in witnessing an "airy nation" sporting about the borders of Lethe, requests an explanation of the souls that throng the flood; to whom Anchises replies:

"The relics of invet'rate vice they wear;
And spots of sin obscene in ev'ry face appear,
For this are various penances enjoind,
And some are hung to bleach upon the wind,
Some plung'd in waters, others purg'd in fires,
Till all the dregs are drain'd, and all the rest expires.
All have their manes, and those manes bear:
The few so cleans'd to those abodes repair,
And breathe, in ample fields, the soft Elysian air.
Then are they happy, when by length of time
The scarf is worn away, of each committed crime;
No speck is left of their habitual stains;
But the pure æther of the soul remains."

It would appear that the heathen entertained the opinion that there was a place into which the absent shades departed, and in which they were purified and fitted for ample fields, and

"The soft Elysian air."

Is it from this source that the Roman Catholics derived their doctrine of purgatory? Can purgatory exist without an intermediate state? No. Can an intermediate state exist without a purgatory? Yes. This verity in the Latin creed becomes an indirect testimony to the existence of *hades*. The money which is paid and the masses which are offered for the repose of the soul, proclaim what is the belief of the Western Church. Of course the doctrine has been corrupted and prostituted by a selfish and an immoral priesthood; but what doctrine has escaped the debauching policy of the Papal See? Purgatorial fires have been kindled and blown into hottest intensity by blind superstition or intensest greed. By constructing an intermediate state into a purgatorial process, and by proclaiming redemption from its pains on certain conditions, an ample opportunity was afforded the Romish hierarchy of enriching the pontifical treasury. We hold to the one, but despise the other. The Roman Catholic dogma is neither a sequence nor a correlative of the doctrine of an intermediate state. It is a foreign graft, and not an original shoot. No necessary relation exists between

them. We object to any purgatorial expiation, on the grounds that no countenance is given to such in the canonical scriptures; because all sin must be forgiven in this life; and inasmuch as we are utterly ignorant of any remedial measure existing and operating in that state. Similar objections lie against Universalism.

T. P.



ART. VIII.—THE UNITY OF GOD.

GOD has revealed himself in his works and in his word. The harmony exhibited in the order of the universe, in the relation of parts to parts, in affecting definite results, is proof of design and the existence of a DESIGNER. The gradation of being by which the various departments of nature merge into one another, renders it impossible to ascribe one department to one creator, and another to another creator. Solids, fluids, and gases are but different forms of the same substances. We are conscious of design in ourselves when we arrange and modify material things so as to render them subservient to our purposes. There are also a proportion and a similarity in the works of the same individual. The style and phraseology of another are recognisable in all the productions of his pen. The peculiar lineaments of the artist and mechanist are traceable in all the efforts of their genius. Now this unity of design is manifested throughout all the realms of creation, and is demonstrative of the existence of ONE GOD. There is a certain character in the operations of the Divine Mind which everywhere announces, amidst an infinite variety of detail, an inimitable unity and harmony of design, which we shall illustrate by a few examples.

The gradual development of the *nervous* system of animals attests oneness of design. The *alimentary* system and the concomitant organs are additional illustrations. The teeth of animals bear a relation to their food, so that a canine tooth, adapted for the carnivorous tribes, has never been found in any of the ruminant orders, nor associated with a hoof fit for supporting the body, but totally useless as a weapon for a beast of prey. The alimentary organs are uniformly furnished with such quantities of the gastric juice as are suited to the chemical composition, solidity, or solubility of the food on which the creature subsists. The skeleton and organs of motion, in their relations to each other, and the contour of the animal, exemplify harmony of design; for

there is hardly a bone that could vary in its surfaces, curvatures, or protuberances without corresponding variations in other bones.

These arrangements are so uniform that the skilful naturalist, from the examination of a single bone, is able to describe pretty accurately the size, form, and habitudes of the animal, and the order to which it belonged. Yet there are impassable barriers which secure the identity of each species throughout every succeeding age. The breathing apparatus of a house-fly, when viewed through a microscope, strongly resembles that of the higher orders of the mammalia tribes. This relation of the several parts of creation, the adaptation of the organs of all sentient beings to their habits, and the entire absence of any trace of irregularity or eccentricity through the mighty amplitudes of nature, demonstrate that the many thousand varieties of conscious existence are the productions of the same God.

Unity of design, as well as the infinite wisdom of the Designer, is obvious in the employment of the same thing to accomplish several distinct and important purposes. The moon not only fills her "silver horn," as she walks forth amidst the sparkling gems that illuminate the azure vault of heaven, but rolls the tidal wave into our bays and harbours, multiplying and extending the commercial intercourse of nations. The atmosphere is not only the medium essential to animal and vegetable life, but with its breezes tempers the heat of summer and the rigour of winter. It is the vehicle which bears along the vapours in buoyant and fleecy magazines, the limbic that yields the gentle distillations of the dew and the refreshing showers. By its refractive properties it diffuses light over earth and sky; it supports combustion, its undulations waft to us the sentiments of human language and all the melodies of music and song. The sun is the fountain of light and heat to our globe, and to all the planetary worlds circulating in his princely train; he is the great physical agent in evolving the dynamical laws that bind them to their orbits. He produces winds and other disturbances in the electric equilibrium of the atmosphere. He emits his vivifying action on the chemical elements of nature, elaborating from dead inorganic matter the vegetable kingdom so essential to animal existence, and the source of those vast deposits known as coal strata. These marvellous exhibitions of infinite wisdom and omnipotence are evidential of design, and clearly attest the existence of ONE intelligent Almighty Being.

But this analogical proof of the unity of Deity accumulates its force, if we extend our researches beyond the surface of our earth. Sir Isaac Newton showed in direct contradiction to all the ancient systems of astronomy, propounded and adopted by the unrivalled sagacity of the great sages of antiquity, that the phenomena ex-

hibited by all the celestial bodies are regulated by the same laws which influence the falling of an apple. The laws of motion which prevail upon our earth prevail equally wherever we are capable of discovering motion. The annual and diurnal revolutions of our globe are exemplified by every planet and satellite of the solar system. The primaries bear the same relation to their secondaries that the sun bears to the vast retinue of worlds that do homage to his mighty behests. Jupiter and Saturn, with their concomitant moons, are miniature representations of that astral system of which they are members. There are several indications of orbital motions to the utmost bounds of the material universe. Some stars undergo a regular periodical increase and diminution of brilliancy, involving in some instances a complete extinction and revival. One of the most remarkable is *Omicron*, in the constellation Cetus, first noticed by Fabricius in A.D. 1596. It appears about twelve times in eleven years. When at its greatest brightness, which it retains about a fortnight, it appears as equal to a star of the second magnitude. It then gradually decreases till it becomes completely invisible. After some months it emerges from its obscurity and attains its former splendour. *Algol* is another of these periodic stars, which at times is equal to one of the second magnitude. In about four hours it is reduced to the fourth magnitude, and in the same space of time regains its former brightness. There are several others whose variations of brilliancy and obscurity are known to the practical astronomer. This periodical increase and diminution of light is believed to be occasioned either by a greater number of dark spots on one side of the discs of the stars than on the other, similar to those detected upon the sun's disc, and hence a revolution upon their axes; or they move in very eccentric orbits, the major axes of which are pointed towards the earth; or, finally, the obscuration is occasioned by the revolution of an opaque body, which, when interposed between us and the stars, cuts off a portion of their light. To an observer, placed at the distance of one of the fixed stars, the revolution of one of our larger planets round our sun would produce a temporary obscuration of his light every fourteen hours. On whatever principle these curious phenomena may be explained, they are proofs of the permanent activity, in these illimitable regions, of the laws of motion existing in our world, which secure the equilibrium of our system amidst the various oscillations of its respective members, and demonstrate that they were originated and are presided over by the same God.

The orbital motion of the *binary stars* is additional evidence of the unity of design. Sir William Herschel announced that two, three, and four suns revolve round each other, or rather round their common centre of gravity, just as our earth and moon revolve round theirs. The observations of this singularly acute

man have been confirmed by many eminent astronomers since his time. And what is still more astonishing, the visible glories of the firmament are all being borne along through boundless space, circulating round some remote but magnificent centre, analogous to the orbital motions of the several members of our system round the sun. Maedlar, of Dorpat, says, in his work entitled "Central Sun," "That Alcyone, the principle star in the group Pleiades, now occupies the centre of gravity, and is the sun about which the universe, including our astral system, is all revolving." Indeed it has been computed by several highly distinguished mathematicians, such as M. Argelander (of Bonn), M. Otto Struve, M. Peters, and M. Maedlar, that the sun and his retinue of worlds pass over more than thirty-three millions of miles per annum of that mighty orbit, in which they revolve round this "Central Sun." The discovery of the clusters denominated nebulae carries us upward through another ascending step in the magnificent scale of progression. The nebulae, resolved by the telescope, are evidently composed of stars of the same kind as those seen by the unaided eye, and with the increasing powers of the telescope the subsequently resolved ones are seen to be but clusters of stars bound together by the mutual law of gravitation. The celebrated monster telescope of the late Earl of Rosse, which we had the privilege of once seeing, has resolved into distinct stars several nebulae classed by Sir W. Herschel as the chaotic luminous matter, from which by gradual condensation originally came the suns and systems which now crowd the heavens. Those which no telescope has been as yet able to resolve bear the same relation to those that have been resolved, and will doubtless appear to the eye of posterity as distinct clusters of suns. The universe is thus demonstrated to be the emanation of the same omnipotent Creator, who has given birth to all its shining spheres that blaze and roll on the ethereal arch. To believe in a plurality of gods is treason against the Lord God of creation. But let it be remembered that the absolute *unity* of Deity is only known with certainty from the testimony of Scripture. It is the authoritative announcement of the deductions of natural religion in reference to the nature of God, the rule of moral duty, and a future state; free of the uncertainty, contradiction, and irrationality that characterized the false philosophies of the ancient-learned world; whilst we are solely indebted to it for our knowledge of the particular scheme of redemption of fallen man, and the glory to which he is to be hereafter elevated. "Hear, O Israel, the Lord our God is one Lord." "I am the first and the last, and beside me there is no God." Jehovah at this moment presides in high authority over all worlds, and his energies are felt in the remotest regions of space; yet is he mindful of sinful man, and gave his Son to be our Almighty Saviour, and sent forth his

Holy Spirit to carry forward the dispensations of His grace to make us meet for the inheritance of the saints in light.

THE OMNIPRESENCE OF DEITY may be proved from the works of nature. It is a received maxim of intellectual philosophy, that *nothing can act where it is not*. The mysterious influences of magnetism and gravitation can only act within certain limits according to fixed laws. But where shall we transport ourselves, even in thought, that the manifestations of the Divine presence may not be found? Strictly speaking, the laws of nature are nothing but the uniform mode of the Divine procedure—the immutable connection between antecedents and consequents, or cause and effect, established by the will of the Creator. Indeed, some philosophers propose to call the relations of co-existence and succession, usually denominated *laws of nature*, by the name of *methods of nature*, asserting that the term *law*, hitherto applied to natural phenomena, is “inaccurate and misleading.” Motion is no property of matter; matter is quite passive, and is acted upon by mind. Motion is the inherent attribute of mind; hence all the motion and other energies exhibited by inanimate bodies are evidence of the presence of an all-pervading spirit having perfect control over every molecule of matter in the universe. The telescope adduces evidence that the Deity is now at work in regions more remote than geometry has ever measured, and amongst worlds more numerous than arithmetic has ever calculated. The microscope unfolds the operations of His hands, in crowding every spot of earth, every petal of odoriferous flowers, all the foliage of mighty forests, every drop of stagnant water, and of deep restless ocean, with teeming life as countless and as perfect as the glories of the firmament. There have been no limits discovered to the material universe. From the progressive discoveries of modern science, evidential of the omnipresence of the Almighty, the dream of the German poet, as cited by Mitchell in his “Orbs of Heaven,” becomes a sort of sublime reality: “God called up from dreams a man in the vestibule of Heaven, saying, ‘Come thou hither and see the glory of my house.’ To the servants that stood around His throne He said, ‘Take him and undress him from his robes of flesh, cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—a heart that weeps and trembles!’ It was done; and, with a mighty angel for his guide, he wheeled away into endless space. They fled through zaarabs of darkness, through wildernesses of death that divided worlds of life. Then from a distance, counted only in Heaven, light dawned for a time through a sleepy film. In a moment the rush of planets was upon them, in a moment the blazing of suns was around them. Then came eternities of twilight, that revealed but were not revealed. On the right hand and on the left towered mighty con-

stellations, that by self-repetitions and answers from afar, that by counter-positions, built-up triumphal gates, whose architraves, horizontal, upright, rested, rose in altitudes by spans that seemed ghostly by infinitude. Without measure were the architraves, past number were the archways, beyond memory were the gates. Within were stairs that scaled the eternities below; above was below, below was above to the man stripped of gravitating body; depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable. Suddenly as thus they rode from infinite to infinite; suddenly as thus they tilted over abysmal worlds, a mighty cry arose, that systems more mysterious, that worlds more billowy, other heights and other depths were coming, were nearing, were at hand. The man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears; and he said, 'Angel, I will go no further; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave and hide me from the persecution of the infinite; for end I see there is none.' And from all the listening stars that shone around issued a choral voice: 'The man speaks truly, end there is none that ever we heard of.' Then the angel threw up his glorious hands to the Heaven of Heavens, saying, 'End there is none to the universe of God! So also there is no beginning!'" Wherever creation extends there must God have been; wherever he upholds and moves matter by his Providence, there must he continually be. The Deity, therefore, fills boundless space with his presence, and in every portion of it exercises his illimitable attributes. The mode of the Divine existence is beyond our comprehension; but that he is self-existent and eternal is seen in the light of intuitive truth. He exists by the absolute necessity of his own nature independently of any extrinsic cause, and consequently must be omnipresent. For if there be a place where God is not, then in that place there is no God, and Atheism there would be no violation of moral obligation. If his presence is bounded, then he is an imperfect being, and is not so great as the human intellect could conceive him to be; for whatever admits of limit might be greater. Space is boundless, and if God fills not its vast immensity, space is greater than God, which is inconsistent with our idea of the Supreme Being. All other beings are circumscribed by space, and they cannot occupy two portions of it at the same instant of time. Omnipresence is an attribute peculiar to Deity. Revelation authoritatively attests this truth. "Do not I fill heaven and earth? saith the Lord." Jer. xxiii. 24.

In the 139th Psalm, verses 7-10, there is a most sublime description of this attribute: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in hell, behold thou art there:

if I take the wings of the morning, and dwell in the uttermost part of the sea; even there shall thy hand lead me, and thy right hand shall hold me." The most enlightened nations of antiquity never ascribed omnipresence to their deities. They had "lords many and gods many," that ruled over distinct territories, assigned them by Jupiter or the Fates. Neptune swayed his potent trident over the briny deep, and caused the subterranean thunders to upheave the solid land; or he smoothed the furrowed brow of the tempest-tossed ocean as it rolled in fury its foam-crested billows to the shore. The vine poured forth its purple flood under the superintendence of Bacchus. The hills and valleys were clothed with golden grain through the fructifying touch of the sceptre of Ceres; and Pluto wielded absolute authority over the gloomy regions of Tartarus. But it does not appear from the heathen mythology that they had the faintest conception of the unity and omnipresence of Deity. These attributes make the God of the Bible the object of our profoundest veneration. They impart confidence to the Christian in the hour of trial and in the discharge of duty; whilst they are calculated to deter us from the commission of sin. If God is ever present with us, he will sustain us with needful grace. Let us beware of doing that which his word and the voice of conscience declare to be displeasing in his sight.

Portadown, Ireland.

JOHN DOUGLAS.

ART. IX.—FREE CHURCHES.

UNIFORMITY of belief and worship being out of the question in the present state of the Churches of Great Britain, it is proposed by various theorists, of whom Dean Stanley may be taken as the representative, to do the thing that is the next best to it—namely, to include all existing Church societies in a common State Establishment, and, of course, endowment. The civil Government is to establish religious equality, not by disendowing the Church now established, but by establishing all other Churches and creeds by its side—from Romanism to Mormanism, from Dr. Pusey's to Mr. Congreve's. The statesmen of France had recourse to this process of equalizing churches before the law, but the result has not been encouraging. Dean Stanley, however, would stop somewhat short of this. He proposes to retain so much of doctrinal requirement as is to be found in the Apostles' Creed; thereby excluding many Rationalists, some Unitarians, and all Jews and

Infidels. But herein the theory confesses its empirical character : a principle of equity would demand that none should be excluded. In secular legislation, it is true, the old maxim holds good, *de minimis non curat lex* ; positive laws cannot possibly regard exceptional cases ; but a principle of religious equity must do so : matters of religious conscience claim an absolute and universal exemption from all legal disabilities. Hence they demand of secular authority, not positive prescription, but only protection in such action as they may think right. The conscience of an Atheist or a Mormon is, before the law, as sacred as that of a Christian ; and the legislation is false in principle that puts upon him any disability beyond the social disrepute which of themselves pernicious principles involve. Nor is it any just argument that those excluded are comparatively few. So were the early Christians among the Jews ; and, in the second century, among the Pagans of the Roman Empire. So were Nonconformists in the days of Elizabeth. Equity, like truth, does not depend upon majorities. It is at any rate conceivable that the sect which is the smallest now, may, in course of time, become the largest ; and there is neither equity nor philosophy in so legislating, as that, in the process they will have to endure a repetition of what Nonconformists have endured. Common disendowment is a principle of absolute religious equality that never can involve injustice, however the proportion of sects may alter. Under no circumstances, therefore, save those of overwhelming practical necessity, should it be departed from. Equitable endowment of all is at any time a practical impossibility ; and can be no permanent basis for social order that is ever undergoing flux and change. It is, in fact, a temporary expediency, and not a self-adjusting principle.

Further ; any scheme of common establishment and endowment, if equitable, must involve a distribution of ecclesiastical revenues in proportions corresponding with relative magnitudes. Our Episcopalian friends must not imagine that Nonconformists will gladly enter the charmed circle of National Establishment on any terms, only too thankful to be permitted to pick up the crumbs that fall from its sumptuous table ; they must not suppose that they would accept a "Regium Donum" while the great bulk of endowments were retained by their present possessors ; or that Nonconformists would meekly recognise in Episcopalians any form of the *primus inter pares*. It is, we believe, altogether impossible that Churches whose history has been one long protest against all forms of establishment, and who on principle voluntarily relinquished their "Regium Donum," should, under any circumstances, consent to either endowment or establishment ; but assuredly, if they did, they would insist upon the abolition of every vestige of invidious distinction, upon an equitable distribution of revenues and offices,

and upon a legal equality of function. Whatever expedients for satisfying their just claims may be devised, therefore, they will in no way or degree be diverted from their simple and equitable demand of perfect religious equality.

In seeking the abolition of all establishments, as in their conception the only possible means of realizing this, Free Churchmen are fully conscious of the intricate entanglement of things ecclesiastical and secular; they desire no anarchical rectification; the tenacity of prerogative, the power of tradition, and the fears of "weak brethren" would prevent it, if they did. But they do demand that this principle of religious equality before the law be conceded; that every possible redress of their disabilities be afforded; and that, step by step, and with as much speed as is compatible with good order, every form and degree of ecclesiastical prerogative be abolished. They demand of statesmen that they put before them as the goal to be strenuously aimed at absolute religious equality among citizens. There is nothing new in this demand. It is the principle for which Nonconformists have always contended; they see in it nothing unreasonable; they claim no ascendancy over others, they are not willing for others to have ascendancy over them. To this issue the progress of generations has been steadily tending. One by one difficulties have been overcome and prerogatives have been surrendered; and they now are incomparably fewer than they were even half a century ago.

Once more; incongruous as is any scheme of general endowment in the light of equitable principles, its practical difficulties would be found greater still. In the first place; on this theory every pretence to a national conscience or a national religiousness, must be relinquished. Instead of asserting for itself a corporate religious character, by the recognition and endowment of the true Church, it would explicitly assert that truth was not the condition of endowment. It would act upon the immoral principle of treating truth and error as indifferent; and just in proportion as Churches diverged, the bond that included them would be lax. In this way an approximate civil equity might be secured, but all religiousness would be sacrificed. A national society would be created, but it would cease to be a Church. On the principle of common disendowment, the State may possibly keep a conscience; on the principle of common endowment, it is utterly impossible. Even as the Church now established tries to realize catholicity, it sacrifices conviction; and those who urge it have to base their argument on the unimportance of dogmatic truth; goodness is truth, and truth evaporates into a mere sentiment. This is really the tone of the "Essays on Church Policy." Almost every writer finds it necessary to denounce or disparage dogma. Just in proportion as the Establishment gathers into its organi-

zation, and under its common formularies, men of diverse beliefs, it ceases to be a Church, "the pillar and ground of the truth," and surrenders almost everything committed by Christ to its keeping. And, what is worse, it justifies this by a casuistry the morality of which falls below that of mercantile or social life.

But, it is urged, in the Established Church, as its formularies are now interpreted, there is more freedom than can be realized in any one of the Free Churches, whose formularies are conscientiously maintained. We fully grant it. Nothing is more easy than to confer freedom by evading law and relaxing morals; but the result is hardly conducive to either good order or virtue. There was greater freedom in the mad days of the French Revolution than there is in constitutional England if by freedom the mere absence of restraint is meant. Freedom is only one of the factors of the social or religious equation; right and truth are the other; and the freedom that is obtained at the expense of right and truth is accursed; men call it licentiousness. He, therefore, who puts in a plea for the freedom enjoyed in the Established Church, must first determine the relation of that freedom to rectitude. If honourable respect to Church formularies be disregarded, if fidelity to the truth of Christ be sacrificed, if the conscience be manipulated to a dangerous flexibility, the freedom thus obtained is surely to be neither vaunted nor desired; instead of a glory, it is simply an immorality. In our simplicity, we have always thought that dogma was as essential to every Church society as religious life; that the very basis of a Church was agreement in theological dogma and sympathy of religious life. Our forefathers thought so, and became Nonconformists. The fathers of the English Church thought so, and to determine the dogmas of their Church they imposed the creeds and the thirty-nine Articles; which they very severely enforced: while they had no test at all for mere goodness, or religious life. What, then, are we to think of their modern successors, who propose entirely to reverse these conditions, to annul all requirements of doctrine, and to base the National Church upon mere religious sympathies? That it is perfectly legitimate for them to seek this reversal of the primary principles of their Church organization we do not dispute; but they must relinquish all pretence to be in the succession of the Reformers, and to be maintainers of the doctrinal standards of their Church. What real Church society, moreover, can there be when ministers and members of the same community may deny each other's fundamental doctrine, and repudiate each other's worship; assail each other with the gravest imputations, and vituperate each other with the bitterest animosity? so that the Evangelical excludes from his pulpit the Ritualist, and the Ritualist the Broad Churchman, more rigidly than, perhaps, any

one of the three would exclude the Nonconformist. A Church society, if it mean anything, is an organized fellowship; in which men having affinities of theological thought and of religious feeling associate together; in which spiritual life seeks the communion of kindred lives; in which men unite in common worship under common forms, and engage in common service. But, so far from realizing this, the Established Church is torn by schisms, and embittered by antagonisms more violent than any that are to be found without its pale. It is at the best held together by a circling hoop of sheer legal force, which coerces its manifold antipathies.

When Nonconformists differed from the formularies of the State Church, they avowed their difference by open separation; and vindicated their sincerity by great sacrifices. State Churchmen differ even in a greater degree, and they remain within it: need it be debated which is the nobler position? The true conditions of freedom are, not that men who differ should be held together by elastic formulæ, so as deceptively to cover the inner discord by an outward cloak of uniformity; but that all who think and feel alike should have unrestricted liberty to form Church societies for themselves; in which they may openly maintain the doctrines they believe, and heartily unite in the worship they prefer. Freedom of political life does not demand that members of the "Reform Club," and of the "Carlton," of the "Athenæum," and of the "Army and Navy," should all be incorporated in one society; nor is it violated because the members of the one are excluded from the other. It is no intolerance if Mr. Disraeli be black-balled at the "Reform," and Mr. Gladstone at the "Carlton." All conditions of freedom are fulfilled when Liberals and Tories have secured to them liberty to form clubs according to their respective political opinions. Nor is there any reason why men should not differ as widely about ecclesiastical as they do about political matters; or why they should not embody their differences in analogous ways. Of all the shallow sophistries that sensible men adduce for argument, this is surely the most puerile. It can be accounted for only by the glamour which the inextinguishable idea of a national establishment throws upon those who are practically ignorant of what the life of Free Churches really is. The conception of a National Church has taken possession of them, just as the conception of a temporal kingdom took possession of the disciples; and all spiritual representations and urgencies are lost upon them. In all their reasoning, they begin by postulating an establishment; and very desperately they try to make the untoward facts of our present British religious life conform to it. Whereas, the Free Churches of this kingdom have grown to such a magnitude, diversities of religious belief and worship have become so pro-

nounced, that the very fundamental conditions of an establishment are no longer possible; no conceivable scheme thereof can secure either civil equity or religious fidelity. The only conditions of real and faithful Church life henceforth possible are, that all men be at perfect liberty to form Church societies as their affinities may prompt; that the civil government secure to all equal protection; and that ecclesiastical societies be no longer confounded with the "holy Church of Christ throughout the world." Making allowance for such exceptions, as in things human there will ever be, this will be the best security, not only for the liberties of all but for the liberty of each; for public sentiment will sufficiently regulate the conditions of membership in each Church society.

We will conclude this paper with a few words concerning sundry exceptions to Free Church life, upon which great stress is laid by writers who, while they cannot deny its success, are evidently solicitous to find reason why they should resent it; not an unnatural feeling, their circumstances being considered; but, failing to discover practical excellencies in the Established Church, are ingenious in discovering theoretic defects in Free Churches.

That Free Churches have their defects, some of them grave ones, no sensible man would question. In the practical working out of Free Church life there are evils that we freely acknowledge, and that we would fain see removed; evils, too, from which State Churches are exempt. But in the decision of every great question, as Whately taught us when at school, objections have not an absolute but only a relative weight. The real question is not whether one system has evils from which another is exempt, but upon which side, in the sum of the evils of both, the balance inclines. Whether are the greater, the congregation being considered as well as the minister, the evils characteristic of Free Churches, or the evils characteristic of State Churches?

In the determination of this question, it is essential to bear in mind the proper relationship of the Church and its ministers. For one right principle, clearly recognised, will often go far to determine many doubtful cases. Whether, then, in Churches and in States, do those who are governed exist for the sake of those who govern them, or the reverse? In States, the "Divine right of kings" has been almost universally abandoned. In the Commonwealth, the sovereign is the creation of the people. He rules by their investiture, and during their good pleasure. And it is found, practically, that the constitutional monarch who frankly recognises this always enjoys more dignity, security, and freedom, than the despotic monarch who stands upon his Divine right. Where one constitutional throne has been overthrown a dozen despotic thrones have fallen. This, then, which is a true principle in the

Commonwealth of the State, can hardly be a false one in the Commonwealth of the Church,—the model and mother of all free government. That which is the security and freedom of those who govern in the one can hardly be their peril and bondage in the other. Beyond all doubt, the ministers of the Church exist for its sake, and derive their authority from it. In the State, as well as in the Church, "The powers that be are ordained of God." It is God's ordinance that there should be organised society, government, and rule, both of citizens and of Christian disciples. But it is not God's ordinance that in either men should be appointed to office by his direct and independent designation and investiture. This is to be the constitution of things; but it devolves upon society itself so to constitute it. There is a Divine right of clergy, therefore, only in the sense in which there is a Divine right of kings. Hence, it is no more an argument against popular power in the Church that it may be abused to the hurt of the minister, than it is an argument against popular power in the State, that it may be abused to the hurt of the monarch. Is not the argument equally cogent,—that despotic sovereigns and bishops, and even rectors, have often abused their power to the hurt of the people? In neither case would the true remedy be the reversal of the fundamental principle of rule, but the correction of the party abusing the power. Even on the ground of expediency, it must be deemed a far less evil that a single ruler should be oppressed by a people, than that an entire people should be oppressed by a ruler. If the abuse of power is certain, it is the minimum of the evil that it should be on the side of the people.

If, then, it be the true relation of minister and people that ministers are "servants of the Church for Jesus' sake," and not "lords over God's heritage," for their own; it can be no reason for the reversal of the relationship that sometimes they are treated even as slaves. The true remedy is a higher moral education, a purer spiritual feeling, a greater degree of self-control in the Church; and meek patience in the clergy as a chief means of it. It is inevitable, that in the process of their moral education both the State and the Church will be guilty of many shortcomings and wrongs. Men are educated largely through their failures; but there is a vast difference between the evils of human nature, which fails in the realization of a right system; and evils inherent in a system itself: the cure of the one is advanced by every degree of spiritual enlightenment and growth; for the other there is no cure at all. As a matter of simple fact, however, let us assure our friends, that while the existence of such evils in Free Churches is neither to be denied nor thought lightly of, they are ludicrously exaggerated by the theoretic logic of those who twit us with them. Nothing

can be more fallacious than to judge the practical workings of any system on *à priori* principles. We all know how, continually, in political life, ratiocinations of this kind are discredited; and that extensions of the suffrage, free trade enactments, &c., do not produce the evils predicted of them. A thousand subtle and uncalculated influences modify their action, and secure a beneficial result. Ministers of Free Churches, strange to say, do, on the whole, rejoice in their position; they are proud of their independence, and are confident of the esteem and affection of their flocks; and they are simply amused when their protected brethren insist upon it, that they must be grudgingly supported and grossly tyrannized over. By every law of reason and of logic they ought to be "destitute, afflicted, tormented," above all men upon the earth. Each Church, we are told, must be democratical, if not anarchical, in an insufferable degree; and as a consequence, unreasonably capricious and cruelly tyrannous over its minister. No doubt such things are to be found in Free Churches—this is the characteristic possibility of popular power; but, we are bold to say, it is a practical evil in a degree so unappreciable that if condolences on this ground were proffered to any assembly of the Congregational or Baptist Unions, of the Presbyterian Synod, or of the Wesleyan Conference, they would be received with shouts of laughter. Although in America, England, and the Colonies, Free Church life is to be found to a large extent, and in various forms, it is from none of these that the protestation comes: the moans of the actual sufferers are not heard amid the cries of their sympathizers; nor has any instance yet been known of an ecclesiastical body once emancipated from State control desiring to return to the house of their bondage. On the contrary, the longer freedom is enjoyed, the more enamoured of it all Churches become. It may be, indeed, that we are so subdued to our condition of serfdom as to be unconscious of it—the last wrong that slavery can inflict; but then in other things we are generally reputed to be sensitive, almost to morbidness, in resenting any infringement of our liberties; and it is scarcely likely that in ecclesiastical matters we should meekly bow our necks to a yoke of bondage, which the proud spirit of a protected State-Churchman could not brook. One thing we must tell our friends, that, if the very least of our Churches, or the most tyrannical of our deacons, were to attempt to impose upon a minister such subjection as scores of curates endure from their rectors or squires, it would speedily find itself without a minister at all. Mr. L. L. Davis denounces the power of the voluntary principle as "the power of a close corporation to exercise inexpressible control, by the vote of the greater number, in matters relating to their own faith and worship against this power individuals have no appeal." "Essays on Church Policy," p. 62. Does he think the power of

control of an individual bishop or rector more rightful or salutary ; or that individuals in his own church have more power of appeal ? Why, neither minority nor majority has any vestige of power at all.

In their high appreciation of the sacredness of freedom, and in their broad manly love for it, ministers of Free Churches are so unwise in their generation as to maintain that the people have rights and liberties as well as the clergy ; and even against the presumed instincts of their order they contend that it is an invasion of the most sacred of all rights for ministers to be imposed upon those who are to be dependent upon them for the nurture of their religious life, regardless either of the fitness of the minister or the consent of the people ; and that it is unreasonable and scandalous that forms of worship and extravagancies of ritual should be enforced upon a congregation of worshippers at the caprice of a clergyman, despite even its protest. Surely this, the most sacred and most momentous of all relationships, is not to be the only exception in social life to the requirement of mutual consent. Mr. Ll. Davies has an insuperable objection to the choice of a pastor by the congregation, which he deems humiliating, and incompatible with independence. Does he deem it more dignified, or more conducive to the interests of either pastor or people, that he shall be appointed by a Lord Chancellor, or a private patron, or at an auction mart ? We venture to think that if at any time Free Church ministers have been scourged by their people with whips, Episcopalian congregations have been scourged by their rulers with scorpions ; and that the evils of the one tyranny are not to be compared with the evils of the other. Nay, further, we think that it is not possible to inflict upon a congregation a greater social and religious wrong than to impose upon it a minister who is either intellectually or spiritually incompetent to teach it. It is the very glory of Free Churches that they insist upon their ministers being qualified to do their work ; that he whose office it is to teach them and lead them in the way to Heaven shall be competent and worthy. As a rule they are marvellously patient ; but there are limits beyond which incompetence will not be endured, nor should it. We can wish the Established Church no greater blessing than a degree of dependence upon its congregations which would rid it of some hundreds of utterly incompetent ministers.

Let our friends give us credence when we say that in Free Churches, even in the least, there are so many subtle counteractions and checks upon tyranny, so free a play of diversified opinion, and so wholesome a jealousy of illicit or inordinate power, that the cases are very few indeed where the proper consti-

tutional freedom of the minister is not secured to him. Rarely, save as a troublesome churchwarden or squire might annoy a vicar; never, as an overbearing rector might tyrannize over a curate, is the Free Church minister troubled, even by the rich and domineering deacon, who, in Episcopal essays and fictions, is the *bête noire* of vulgar ignorance and insolence.

Mr. Byrne puts the objection in another form. He thinks that the ruling power in Voluntary Churches is "not exactly the rich, for in some cases they are not the most ready to contribute;" but, he will not admit that it may be the pious, the self-sacrificing sentiment of the community. With an instinct that must surely be generated by the admixture of temporal "livings" and spiritual interests in Established Churches, for it is almost uniform among his brethren, he can conceive of nothing higher or other than a sinister and unworthy influence. "The money power of sectarian zeal," he calls it. "The tendency of the Voluntary system is, by making its clergy dependent on the money power of sectarian zeal, to exaggerate in theirs whatever is most characteristic of the religious body in those members of it who are its most efficient supporters," "to stereotype the narrowness of sects, and to maintain their differences." (*Essays on the Irish Church*, p. 31.)

Our only reply to this subtle and far-fetched *à priori* reasoning must, we fear, be a very unphilosophical appeal to vulgar facts, and, we regret to say, in the proverbially odious way of comparison. But our censors lay the necessity upon us.

At the present moment, among the multiplied diversities of the Free Churches of Great Britain, there is not, so far as we are aware, a single controversy waging; and such throughout their history have been very exceptional, for this simple reason, they recognise in others the rights which they themselves claim; their differences, therefore, are preferences, not animosities. Their ministers freely and courteously exchange pulpits, and meet together on terms of perfect brotherhood; their intercommunion being so much a matter of course that it is neither talked about nor thought about. Baptists, Presbyterians, Wesleyans, and Episcopalians are not only found in the membership of Congregational Churches, but, especially the two former, frequently hold office therein as deacons; no one ever thinking of their ecclesiastical peculiarities. When the disruption of the Church of Scotland took place, most of the Free Churches of England made collections for the necessities of their seceding Presbyterian brethren. Where is the evidence of the sectarian spirit?

What, on the other hand, must be said about the sectarian spirit of the Established Church? Is it not, with the solitary exception of the Church of Rome, the narrowest and most exclusive in Christendom? Are not its pulpits closed against the ministers of

all other Churches, even against those of its sister Establishment in Scotland? Dr. Macleod often preaches in Congregational pulpits: never, although the Queen's chaplain, in an Episcopal one. In the Exhibition year, men like Tholuck, D'Augbignè, and De Pressensè, were relegated by their Episcopal brethren to *their school-rooms*; their pulpits being forbidden. Do not their ministers, with some noble exceptions, shun all possible intercourse with ministers of other Churches; refusing to enter their places of worship; passing by on the other side when they see them in the streets; often openly denouncing them? If some less unchristian clergyman ventures to take a service in a Non-conforming Church the instant prohibition of his bishop is the result. Are not Episcopal organs full of the bitterest and most insolent vituperations and sneers? What is Sectarianism if this is not? And, as if these notes of Sectarianism, generated, we presume, by the Establishment principle, certainly not by the Voluntary principle, were not enough, the Church is broken up into little sects of its own, more intense in their reciprocal hatreds, more resolute in their mutual avoidance, than any other Protestant bodies in Christendom. Is it not astounding that able and temperate writers like Mr. Byrne can ignore such facts?

That, in comparison with the clergy of the Establishment, ministers of Free Churches do not suffer for lack of support, will be admitted by all who are competent to pronounce an opinion. That there are cases of culpable inadequacy in every Church is too certain, but probably the most flagrant are to be found in the Establishment.

A more plausible objection to Free Churches is their alleged inability to supply with adequate religious instruction the poorer sections of large towns, and the rural districts of the country. Of the *theory* of the parochial system it is impossible to speak too highly; but it can work only under conditions which in England have long been obsolete; and practically it has utterly broken down, especially in towns. The rapid increase of the population, and the growth of Free Churches, have reduced it to an inefficient and vexatious anomaly. Like all broken machinery, it cumbers and does not help. It has become as unreal as is the territorial rule in England of Roman prelates. Looking at its entire working since the Reformation, it may, we think, without any violation of charity, be said, that it has been more efficient in supplying the clergy with livings than the people with competent pastors. Concerning the adequacy of Free Churches to provide for the poorer populations of the land, we would remark—

(1.) They have never yet been fairly tried; save, perhaps, in large towns. A Free Church, in an English village, is at a great disadvantage side by side with the Parish Church, the endowed

clergyman, and the territorial squire. The true marvel is that they are found so generally as they are. It is therefore scarcely generous for a State Churchman, who for generations has laid a heavy hand upon Nonconformists, and arrayed against him overwhelming social influences, to twit him with a disability that he himself has done his best to inflict. Let there be a fair field and no favour—the concert and emulation of Churches equally self-dependent and free, and then see what will be the result.

(2.) Notwithstanding these disadvantages, Free Churches have so increased in England as abundantly to vindicate themselves against such an objection. It would be difficult to find a village, or even a hamlet, in which they have not a chapel or a preaching-room. The poorest peasantry, even though paying compulsory church-rates, have contributed to the support of a ministry of their own preference; often with a liberality that must have involved much self-denial. Wesleyan Methodism has proved what Free Churches could do for the poorest rural districts. Its multitudinous congregations, and those of its numerous offshoots, are still largely gathered from the lowest classes of the population.

Probably no more impoverished population is to be found in Great Britain than that of the six eastern parishes of London. Special ecclesiastical provision for them was made by Peel's Church Building Act; the Bishop of London's Fund has largely ministered to them; and they surely have had special claims upon the incalculable wealth of the West End and City Churchmen of the most opulent metropolis in the world. What are the facts? According to the most reliable returns, obtained chiefly, we believe, by the Bishop of London, the accommodation provided by the Established Church is 10·6 per cent.; by Free Churches, 10·9. In Stepney, 11,540 sittings are provided by the former, 16,428 by the latter. Wales, again, is by no means the wealthiest part of the United Kingdom; the greater part of its landowners and capitalists are Episcopalians; yet 80 per cent. of its church-going population attend Free Churches provided and supported by themselves. In Scotland, by no means a wealthy country, two-thirds of the people provide their own churches and support their own ministers, and at a higher average than any Church in Great Britain. In Ireland, most impoverished of all, 90 per cent. of the population sustain their own Roman Catholic and Presbyterian worship; and so adequately that, as on the very highest authority we are able to affirm, the Romish clergy reject all proposals of State endowment on the ground that no practical scheme could be other than a pecuniary disadvantage to them. Do State churchmen know that in Free Churches it is almost a fundamental obligation for the strong to help the weak? or how churches are built, ministers subsidized, missions organized, and evangelists sent forth?

If facts have any force against theories, this objection to Free Churches ought to be heard no more; and the preposterous claim of the parochial Establishment to be *par excellence* "the poor man's Church" ought, in common candour, to be abandoned. The actual condition of Free Churches is a complete refutation of both; the poor man does not recognise it as his Church, but prefers to provide a Church of his own. Its tone of patronage, its eleemosynary ostentatiousness, are as offensive to his sturdy independence as the provisions of the poor law. The rich man's Church the Establishment may fairly claim to be. In Ireland, in England, everywhere indeed, whoever else may be there or not, the rich are distinctively its worshippers. In no distinctive or even equal sense is it the Church of the poor, as every Non-conformist congregation will demonstrate.

The assertion that the Protestant Establishment is either a bulwark of Protestantism against Romanism, on behalf of the nation, or a preservative from Romanism, on the part of its own members, is a delusion which could come only from an obliquity of perception, that is a psychological curiosity; or from an audacity of assertion which is something far worse. It is so utterly oblivious (1) of the most obvious principles of human nature; and (2) of actual and glaring facts, that it scarcely claims serious refutation. No system probably could be devised that would more effectually array against Protestant arguments the prejudice, the pride, and the patriotism of Irish Catholics. Instead of commending itself by the disinterestedness of its ministers, it provides for them the richest endowment in Christendom, and compels Roman Catholics to contribute towards their own conversion. On the other hand, no system could be devised which more effectually prepares certain classes of its members for conversion to the Church of Rome. From the Reformation the Established Church has avowedly carried in its bosom a Romanising party; two nations have struggled in its womb; and the Romanisers, with an ever-increasing ascendancy, of which the events of the last thirty years ought to convince the most incredulous. The Ritualistic party do not now even care to conceal their ulterior purposes. Mr. Orby Shipley, in the "Church and the World," and in "Tracts for the Day," also "The Church News," and other organs of the party, openly urge the maintenance of the Establishment, for the sake of converting the whole nation to the Catholic Revival, and of securing a national sanction for the Romish principles which they avow. Thus, in the third series of "The Church and the World," p. 52, the ultimate aim of the Ritualists is thus italicised: "*The restoration, or the full acknowledgment in the Church of England, of every doctrine and every usage common to the Greek and Latin*

Churches before their schism, and still retained by both." The seven sacraments, including the mass, purgatory, the confessional, prayers for the dead, and indeed all the distinctive doctrines of Rome are included in this avowal, and are specifically contended for by Mr. Orby Shipley and his friends. Evangelicals in the Church do not, as it appears to us, realize the peril with which they are dallying, or which they are vainly trying to arrest with impotent anathemas. Among Free Churches converts to Romanism are almost unknown; from the Established Church alone, during the last thirty years, they have taken place by thousands. We recollect seeing, some years ago, a printed list of several hundred clergymen alone who had seceded to Rome since the publication of "Tracts for the Times." Even while we write, good Protestants are scandalized by the secession of Mr. Pye, son-in-law to the Bishop of Oxford; and by the denunciation by the former of the very Church in which he has so long ministered. Yet Churchmen make themselves the laughing-stock of the world by upholding their Establishment as "the bulwark of Protestantism." Where Protestantism encounters Romanism on equal terms, as in America, without the heavy disadvantage and discredit of civil establishment and endowment, the latter has no chance. If the principles and laws of Christ's spiritual kingdom hold good, it must be so. If truth, presented to men in the simple beauty of her spirituality, and in the moral strength of disinterestedness and self-sacrifice, cannot win their admiration and conviction, assuredly she will not when armed with the magistrate's sword, elevated to high civil state, and her hands filled with secular rewards. All the mighty forces that have hitherto won the conquests of Christ's kingdom,—the cross and its self-sacrifice "drawing men to Christ;" the missionary and his disinterestedness, "I seek not years, but you;" the lofty spiritual claims of "the kingdom that is not of this world,"—must be pronounced effete; and be superseded by the very powers and sanctions over which heretofore they have obtained such signal victories. Then truth itself is the strongest thing no longer. Its degenerate power asks the protection of Caesar's sword; its diminished dignity is content with a seat upon the steps of Caesar's throne.

How disestablishment is to be effected, and upon what conditions, are questions for statesmen; far too complex and difficult for lay judgment of ours. What the internal order and condition of the Episcopal Church will be when disestablished and disendowed, are matters for the grave consideration of her authorities. Mr. Bonamy Price says (*Times*, Dec. 11) that the Church herself will be dissolved. And theoretically he is right. The organized Church is not only the servant of the

State; it has been created by the State. The people, the true Church, have had no voice in either its constitution or its appointments. If, therefore, the State separate itself, the organization will have no appointing authority upon which to rest. But this is an objection in theory merely; practically the people will accept the constitution of the Church, and by their acceptance authorize it. We may, however, confidently predict that many of the fears for both Church and State which take possession of fluttered and timid people, may be safely dismissed. No conditions of disendowment would be accepted by any class of Englishmen, and we venture to say by Nonconformists especially, that are not both equitable and safe; equitable towards the Church, and safe for the State. That disendowment must go with disestablishment may be accepted as an axiom. Endowments are the property of the nation, not of the Episcopal Church. Nor could any wise nation permit the existence in its midst of an uncontrolled ecclesiastical corporation, endowed, according to Mr. Gladstone's estimate, with some seventy or eighty millions sterling, or eight or nine millions per annum. The safety of the commonwealth would be incompatible with it.

As to the Church itself, it will, doubtless soon adjust itself to its altered relations. That, as some fear, it would be left to the mercy of the convocations of the two provinces, of its bishops, or of its priesthood, there is not the smallest reason to apprehend. Their necessary dependence upon the congregation will soon reduce the vagaries of arbitrary authorities to reason, compel an adequate representation of the laity, and a consideration of the real wants and wishes of the people; and, for the first time since the Reformation, secure to the Church a rightful influence in the administration of its own affairs. That, in a Church unaccustomed to self-government and to self-maintenance, there may, at first, be some confusion in the readjustment of things, some awkwardness in their administration, and some lack in pecuniary support, is possible; but remembering the great precedent of the Free Church of Scotland, we should say by no means probable. Of course all changes in the direction of disestablishment will have to be made considerately, and, up to the final issue, gradually; for it is fully to be acknowledged, that it is one thing for the Free Churches of England to have been free-born, and to have grown up from weakness to strength in necessary self-reliance and struggle; and it is another thing for a Church that from its very birth, and through ten generations, has been nurtured by the State, and provided for by the State with every requisite of building, of ministry, and of worship; and that, therefore, notwithstanding noble examples of individual munificence, has, so far as the mass of the people are concerned, the very first principles of self-help to learn, to be suddenly cast

upon popular waters, to sink or swim as it may. Feelings of religious obligation, habits of generosity and self-denial, are not learned in a day ; but, as sooner or later the plunge must be made, it is well to look it fully in the face, and by gradual familiarity to prepare for it. Something has been already done ; hundreds of district Churches, are as absolutely dependent upon their congregations for the maintenance of their ministry and worship as Congregational Churches and are among the best sustained of Episcopal places. And, although we have written thus concerning the past and future of Free Church principles, we do not suppose that the English Establishment will come to an end to-day, or to-morrow. The conflict of years is, probably, before us ; and for the sake of all parties, we venture to say we hope it is ; for much has to be done yet to prepare the Episcopal Church for its change ; and nothing is so salutary, its incidental evils notwithstanding, as the educational influences of debate and conflict. It must be remembered that in one form or another the support of their religious institution does ultimately devolve upon the people themselves ; it is a mere question of mode and distribution, of the more or the less direct support and responsibility. Shall the whole nation maintain the institution, or only a section of it, Free Churchmen at the same time maintaining their own as well ; or shall each Church be committed to the sympathy and support of its own members ? That the effect of Establishment is to paralyze and not to stimulate the activity and generosity of those who are the subjects of it, is abundantly clear. And it is equally clear that only some inherent stimulus to both energy and self-sacrifice could have enabled the Free Churches of Britain to have achieved the position they have gained.

One word more. High above all Church organizations, and all the emulations and strifes of sects, are the Divine and spiritual things of the Holy Catholic Church of Christ ; to which all forms and services of visible Churches are subordinate ; but which also these greatly affect. Our material and transitory forms pass, in manifold and subtle ways, into spiritual and eternal realities. Upon what we are, and do, in our little Churches and sects, the glory and greatness, the efficiency and honour of the "whole family in heaven and earth" depend. Beholding us, therefore, our perils, our emulations, our strifes, the Great Intercessor kneels and prays to his Father. High above the clamour of our selfish passions, the bitter words of our ecclesiastical jealousies, the vituperations of our narrow intolerance, His holy, earnest, and solemn words are heard, "That they all may be one ; as thou Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me."

And we, our divisions notwithstanding, have so far a sense of

common brotherhood, and of the great spiritual ends upon which His heart is set, that we kneel down behind Him, sometimes side by side, and re-echo His prayer; that we may "be one," not in mere organizations and forms, but in the holy sympathies and charities of a common spiritual relationship, that every cause of offence may be removed, every root of bitterness be rooted up, every feeling of jealousy extinguished. But, hearing us thus pray, will not He "turn round and look upon us, and beholding us grieve for the insincerity and hardness of our hearts?" For will He not see "Judah vexing Ephraim, and Ephraim envying Judah"? one brother insisting upon putting his yoke upon the neck of another, and demanding that he himself be endowed with high prerogative among his brethren, that every Church beside his own be disallowed, or made to contribute to his aggrandisement, that the sheaves of all his brethren bow down to his sheaf; and deeming himself a model of Christian Catholicity and condescension, because he has gone so far as thus to kneel by his brother's side, and offer *this* prayer for unity; although when his prayer is ended he will carefully go his different way, and as far as possible refuse all other recognition. Yea, even while he thus prays, he refuses to surrender one of his invidious claims, or to consent to any arrangement that shall put his brother and himself upon a common Christian level; although he expects his brother to manifest a magnanimity and self-sacrifice that will waive all objection to such supremacy; a charity which will resent no wrong; a patience that will never complain; a Christian affection that feels no bitterness; and a passive submission that neither by word nor deed will do anything to disquiet him in the enjoyment of his prerogative. Beholding this, must not He "whose eyes are as a flaming fire," and whose "ways are equal," rebuke the insincerity of his prayer; bid him "pluck the beam from out his own eye;" "leave his gift before the altar, and first be reconciled to his brother;" sacrifice every selfish claim, every invidious distinction that may either hinder or grieve perfect brotherhood; and remember the great law of His kingdom, "One is your Master, even Christ, and all ye are brethren?"—*British Quarterly Review*.

BRIEF NOTICES OF BOOKS.

Daily Draughts from Horeb's Rock; or, Musings on Holy Things for Every Day in the Year. Constituting a complete Epitome of Doctrinal, Practical and Experimental Christianity. By JOHN SIMPSON, minister of the Gospel, and author of "Here and Hereafter," "Smiles and Tears," &c., &c. London: W. Lister; and F. H. Hurd, Fleet-street. Leeds: J. Parrot, Fleet-street, Briggate.

Books of this description have been in great request, and we believe are much read by large numbers of spiritually-minded persons. Among the very few books possessed by multitudes of Christian people we have generally found works of this class; the choice lying between the old book of Bogatzky's and the many works of Smith, the Cheltenham Baptist Minister. Mr. Simpson observing this resolved to employ his fruitful pen in furnishing Methodists with a work of the kind written in harmony with Methodist doctrine and experience. This design has our hearty commendation. In dipping into such books, as we have found them on the shelves of our friends, we have often been annoyed at their maudling sentiment, empty twaddle, and emasculated, not to say perverted, theology. The reading has been frequently insufferable. We have a favourable contrast to all this in the work before us. We have here some of the profoundest questions that emerge in theological speculation treated in a popular manner, and made interesting to persons of ordinary capacities and reading; while the thinkings are vigorous, and the style is healthy and strong. For the most part, practical and experimental questions are dwelt upon. There is a unity in the work. It is not detached pieces, but is one, and in this respect is an artistic production. The soundness of its theology, as well as other

merits, make us bold in asking our readers to make it their own by purchase and mental appropriation. We have spoken of the writing, but we wish further to say that it is in Mr. Simpson's best manner. There is an ease, a perspicuity, and fulness about it, that the reader is lured on through the "green pastures" of Gospel truth. We hope to see it taking the place of the inferior, and often unworthy, books we have spoken of in the libraries of our people.

[This notice, intended for our Feb. No., unhappily got mislaid.—*Ed.*]

Safe Steps in Perilous Times; or, the Churches of our Country, How and Why they should be United. By the Rev. T. WHITTINGTON. Hamilton and Adams. 1868.

We have read this volume with the utmost satisfaction, and know not whether most to admire its spirit or its literary ability. The discussion in Convocation relative to the Reception of the Wesleyan Body into the Church, and the vain attempts to suppress heresy in itself, led the author to undertake this work. His original purpose was only to write a pamphlet, but the work grew in his hands, and this handsome volume was the result. The anomalous condition of the establishment is painted with great logical force, as well as the impossibility of union with her as she is. The bigotry, lordly airs, and priestly assumptions of the clergy are exposed with a friendly, yet faithful spirit. A good argument is constructed for the validity of Methodist orders. We have also a statement of the attitude of Wesleyanism towards the Church, and an exposure of some parts of Methodist polity. The best parts of this book are those which treat of the union desiderated for the Churches, a union not of absorption or amalgamation, but rather a united assertion of the great vital truths impinged upon by Popery on the one

side, and avowed unbelief on the other, and the coming together on a platform common to all, that by mutual prayer and counsel they might invigorate each other in contending for the faith once delivered unto the saints. We trust that this book will be extensively read, and that its catholic spirit will more and more animate the Churches of the Lord Jesus Christ.

A History of the Primitive Methodists.
By THOMAS CHURCH. Third edition.
With Introduction by HORACE
MANN. London: Bemrose & Sons,
21, Paternoster-row.

It does not often fall to our lot to read so large a mass of valuable information in eighty pages as we have in this little work, and presented in an attractive and elegant form. Those who want details must go to Petty's History. The two venerable and illustrious men, denominated in popular parlance the founders of the Connexion, are here dealt with in the facts of their lives and the attributes of their characters. And while the writer cherishes an ardent admiration of both, it is an intelligent and discriminating admiration. Let our readers buy it as a necessary addition to, and a valuable companion work of, Petty's History. Of Mr. H. Mann's historic *resume* our words of commendation can hardly be too loud.

The Institutions of Christianity exhibited in their Scriptural Character and Practical bearing. By THOMAS JACKSON. London: Wesleyan Conference Office.

To such persons as are wishful to become informed respecting the institutions of Christianity, but who have not means or leisure for the perusal of elaborate works on those subjects, this volume will prove an invaluable acquisition. In fact, after reading what is here written respecting the Sabbath, the Christian Ministry, Baptism, and the Lord's Supper, one

feels as if larger and more elaborate works might be dispensed with. The author has the happy art of saying much in little, of condensing in small compass a large amount of well-digested information, and of presenting the pith and marrow of all that has been previously written on the institutions of Christianity, in a clear and forcible manner. In this volume the teachings of orthodoxy are vindicated against theological latitudinarianism on the one hand, and sacerdotal exclusiveness and presumption on the other, and we are bound to say the vindication is masterly and conclusive. We congratulate the venerable author on his being able, after more than sixty years' active service in the ministry, to present this valuable contribution to Christian literature.

The Tongue of Fire. A Lecture to Professing Christians. By the Rev. HENRY LEECH. London: W. Lister.

So far from this Lecture being, as might be surmised, a copy or echo of Arthur's book bearing the same name, it for the most part occupies entirely different ground, and does not even seem to recognise the existence of its illustrious predecessor. In its own line it is a capital little tractate, original in its turn of thought, apt and forcible in its Scripture quotations, and strongly practical in its general bearings.

A Night on the Deep: a Story of Peril and Escape. By Rev. G. SHAW. Fifth Thousand. London: Hamilton, Adams, and Co.

THIS is an affecting story, well told.

Commentary on the New Testament. By JAMES MORISON, D.D. Part V. London: Hamilton, Adams, & Co.

THIS great work proceeds slowly but satisfactorily. The present part is equal in all respects to the parts previously issued.

THE CHRISTIAN AMBASSADOR.

ART. I.—REPRESENTATIVE THEOLOGIANS OF THE AGE.*

WE do not propose to go over the theological map, for the purpose of pointing out the attitude of the representative men in the different branches of the science, and to show how they fall into their different departments. We take them as representatives of the various schools of theological thought and speculation. It is not believed that one paper can adequately deal with all these schools and their living representatives; and the instances selected can only be treated with great brevity.

Turning first, as by courtesy bound, as well as by the eminence of the men, to the Church as by Law established, there are here three great schools or parties in Theology: Low, High, and Broad Church. For centuries the Low Church was the prominent, one might almost say the only party in the church. They inherit a noble past, and have an illustrious ancestry; their party is positive and admits of no degrees of comparison. In the other parties there are degrees: High, Higher, Highest, as there are Broad, Broader, and we may even say—Broadest. A survey of the Evangelical party does not give many men of eminence, as representative theologians. There are men highly respectable, but not representative; for example, we have Mr. Birks, of Cambridge (but his Universalist opinions recently published have made his party discard him); Mr. Garbett, a late Bampton Lecturer; Dean Boyd, of Exeter, the first preacher of the party; Mr. Ryle, an extensive author of tracts, pamphlets, and sermons: and Dr. McNeile, Dean of Ripon. Narrowness, exclusiveness, and dogmatism characterize them as a party. Their leading journals abound in unreason and uncharitableness. Let us take Mr. Ryle and Dr. McNeile as the

* An Essay, read at the twentieth Annual Meeting of the Ministerial Association, held at Sunderland, May, 1869, and published according to desire.

two most worthy to be named Representative Theologians of this party. Mr. Ryle has collected his sermons, treatises, and tracts, that treat of Christian doctrine, and has given them homogeneity in two volumes, and they may be taken as the latest exposition of Low Church theology. There is every thing to be said in favour of Mr. Ryle's manly outspokenness, and vigorous Saxon. But his volumes are written in distinct avowal and maintenance of a thorough and often vulgar Calvinism, and a literal sense of scripture prophecy; in utter disbelief of the conversion of the world by any existing agency; a confident belief in the speedy coming of our Lord to terminate the present dispensation. "Then shall the earth be renewed," says Mr. Ryle, "the devil shall be bound, the godly rewarded, the wicked punished; and that before he comes, there shall be neither resurrection, judgment, nor millenium; and that not till after he comes, shall the earth be filled with the glory of God. Then shall the Jews be gathered as a separate people to their own land." We are to hold ourselves ready for tremendous convulsions and changes of all things now established, and look for the greatest good, not from Christianity, but from Christ's personal coming. Views similar to these are held by Dr. McNeile, but enunciated with greater eloquence, and greater force of mind. The Dean's numerous works, with a wide circulation, contain powerful defences of Christian truth, but they are vitiated with millenarianism and rabid anti-papal alarmist views. Indeed, alarmist opinions in reference to Popery, broad Calvinism, and pronounced Millenarianism, are the unvarying characteristics of the party.

From the bottom we rise to the top. From Low Church we ascend to High Church. Here we have several degrees, ranging from the very moderate High Churchism of Dean Mansel and Bishop Ellicott, to the extreme High Churchism of Mr. Mackonochie and Dr. Littledale. In Dean Mansel we have a representative of the selectest type and the smallest constituency. His celebrated Bampton Lectures caused a great sensation, when delivered from the pulpit of St. Mary's, Oxford, and a greater when published, going through several editions in a short time. In Mansel we have combined pre-eminent scholarly culture, thorough acquaintance with philosophic speculation, a severely classic style, and great dialectic keenness. It requires some courage to read through the *Limits of Religious Thought*, but to criticise it evinces no little hardihood on the part of an ordinary person. The words used in this paper respecting that remarkable book will be few, and it is hoped, becoming. The very Rev. the Dean of St. Paul's says: "The Absolute and the Infinite are like the Inconceivable and Imperceptible, not objects of thought or consciousness, but the absence of the conditions under which consciousness is possible." Thus God is beyond the reach of man's arguments, but only as the

infinite is beyond the grasp of his feelings and volitions. Against this, it is said that the familiar words, "God is a spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, truth," do convey to the mind ideas, thoughts, and objects of possible thought. To the question: "Are Cause, the Infinite, the Absolute, apprehensible or knowable by man, so as to be in any degree, or manner, objects of his thought?" Dean Mansel says, No. On the contrary, Professor Calderwood, Dr. McCosh, and Dr. J. Young, say out, Yes. They say, of course, this knowledge is partial, for the finite cannot grasp the infinite, but so far as it goes it is true knowledge and reliable. We know nothing fully from the dew drop to the ocean, from the mote in the sunbeam to the stellar worlds, from our own bodies and souls and their mysterious union, to the infinite God. Bishop Ellicott's principal works are critical and grammatical commentaries on the Epistles, and are in the best sense exegetical. Into the sacred writings he institutes a masterly and fearless philological examination, combined and chastened with a spirit of profound reverence. They are among the few English critical and theological works that have extorted admiration from German scholars.

Ascending to higher churchmen, we come to Mr. Liddon, and Dr. Pusey. Mr. Liddon is the spokesman of the penultimate phase of Oxford thought. Liddon and Pusey do not contend for high-flown ritualistic ceremonies and practices, though they may not object to them, nay, may even sympathize with them, yet their great contention is for the recognition and establishment of the doctrines of Catholic Theology. Of these two Theologians, Pusey is perhaps the more learned, but Liddon is more acute, observant, refined and eloquent, and has more force in his intellectual composition; his intellect is almost "Italian in its brightness and quickness." His works are masterly apologies; his Bampton Lectures, for 1866, caused a greater sensation when delivered than any previous ones, except those of Mansel; the theme was one of transcendent concern,—the Deity of our Lord Jesus Christ. As an argument in favour of that foundation doctrine they are incomparable, as they also are for glow and eloquence; his sermons too have an apologetical character, and deal with the most recent phases of theological speculation. But his writing is tarnished with Sacramentarianism; and worse than this, he "shifts the centre of gravity," from the cross to the manger; from the atonement to the incarnation; regarding it as a work metaphysically and mysteriously continued, "not only in the traditions of an inner life, but in the outward reality of a supernaturally endowed and apostolically organized community," to wit, his own church. He holds that Christ's human nature is the "impersonal head and root of regenerated humanity," and by partaking of the sacraments of

the "supernaturally endowed" church, we become partakers of Christ.*

Of Dr. Pusey's Christian simplicity, earnestness and purity, there can be no manner of doubt. Yet in his creed he is not far from being a Romanist, as witness this declaration: "I believe the Council of Trent, whatever its look might be, and our Articles, whatever their look may be, could be so explained as to reconcile the one with the other." In a long conversation with an eminent Romanist Theologian, that learned person said, in parting, "I salute you as a brother;" showing that he had satisfied the Roman Dr. that their views were coincident, if not identical. Though an Anglican he holds that his church formularies do not condemn transubstantiation, mass, the seven sacraments, invocation of the saints, and the church's dependence upon the priesthood. The only points upon which he hesitates, are—Mariolatry, and the Pope's Infallibility. Notwithstanding this, upon all questions at issue between orthodoxy and any form of unbelief, he is staunchly orthodox; his elaborate defence of the Book of Daniel is a noble contribution to exegetical Theology. When the *Essays and Reviews* were let loose upon the young and uninstructed, he selected the Book of Daniel, because the sceptical critics considered their attacks upon it as one of their greatest triumphs. Dr. Pusey brought to bear upon it a "perfect encyclopædia of learning"; and it is by far the most exhaustive work on the subject that has appeared; it is a monument of learning and masterly reasoning, reminding us rather of ancient folios than modern octavos." And even unfriendly critics have granted that he has shown, better than any one who has made the attempt, that the Book of Daniel is not of late origin, but belongs to the period assigned it by the consensus of Christian critics and scholars. Dr. Pusey was the first English divine who pointed out, in an elaborate work, the tendencies of German Theologians to refine away the grand peculiarities of Christianity.

There has been for some years growing in numbers and activity an influential division of the High Church party—the Ritualists. The representative men of this section are, Mr. Mackonochie and Dr. Littledale. The former proclaims that his views upon the Eucharist are thoroughly Roman. "I believe," he says, "that the elements of bread and wine remain in their own material substance; yet, they are after consecration, not what nature formed, but what the benediction of consecration has consecrated, and by consecration changed." For the simple law in physics—that in relation to a body in given space you can only predicate presence

* For an account of the origin and growth of this doctrine in ancient days, we refer the reader to Dr. Dorner's *History of the person of Christ*. Division 2. Vol. II. From page 207.

or absence—theologians, like Mr. Mackonochie, have a supreme contempt. They speculate in regions where such laws and mundane requirements can be treated with infinite disdain. No absurdity baulks or abashes them. They boldly affirm “that power of making the body and blood of Christ is vested in the successors of the Apostles,” and in the “consecrated bread Christ in his manhood is present upon the Altar, present in his very flesh—the very flesh which was born of the Virgin, and is now glorified at God’s right hand in heaven.” The dislike of these quasi Romanists to Protestant teaching and action is most rabid and bitter. They speak of their design “to cut the cancer of Protestantism out of the Church,” and “to hew down the fatal upas tree of Protestantism” with boldness. The champion of this new reformation, Dr. Littledale, speaks thus of the Reformers:—“The religious changes of the 16th century were commenced by a man who murdered his wives, carried on by a statesman who murdered his brother, and completed by a queen who murdered her guest.” He declares that Bilney, one of the best of the martyrs, “brought about his own death by false swearing and sedition;” that the so-called Reformers were “miscreants richly deserving the sufferings and death they endured;” “and,” says this representative man, “I prefer the morality of Danton, Marat, and Robespierre, and the infidel, to theirs.” Here is another excerpt from these choice theologians: “Luther’s doctrine of Justification by Faith is a very pernicious thing; it makes no matter what a man’s life is—if he says he has faith, he is saved. Protestantism has no logical basis; it must make way for the religion of the future,” which is Anglo-Catholicism, or Romanism, against which Protestantism has done battle for three hundred years. “The Bible,” say these teachers of ours, “standing alone is the same as the Vedas, Koran, a Papal Bull, or the Book of Mormon. Among the Dissenters there is the most deplorable deterioration of morals, combined with the loudest protestation of faith.” It might be difficult to say whether the virulent abusiveness or flagrant untruthfulness of all this is most open to condemnation. It is a thing to excite our wonder, that such utterances find countenance and sympathy. That they represent a large constituency in the Establishment is capable of quick and easy proof. But the anomaly becomes monstrous when we remember that these men are in a communion avowedly Reformed and Protestant; and that her Homilies, in language more remarkable for energy and truth than politeness, declares that the Roman Church, to which these theologians look so fondly, is “a withered, old, filthy harlot!”

Surely, a heterogeneous thing is the Episcopal Church; for while such mutual haters as Ryle and Mackonochie, McNelle and Littledale, Dean Boyd and Mr. Bennett, of Frome, dwell together in

common discord, there is within its pale a broad or latitudinarian party represented by Alford, Trench, Stanley, Kingsley, Maurice, Jowett, and Bishop Colenso. If not so large in number, this party in its influence upon society is second to none in importance. Not a few of our most popular authors and contributors to the secular press are tinctured, and some deeply imbued, with the spirit of the Broad Church. We will advert to the general features of the party before considering what may be peculiar to each or any of the representative men we have mentioned. They are all agreed in their distaste for creeds and dogmatic theology in general. Hence, in the pulpit they preach the Gospel broadly and avoid formal divisions in their sermons. They dwell more upon the events of Scripture than upon its doctrines, holding that a correct and beautiful life is of more account than the firmest faith in any creed. They profess great toleration and charity for all dissidents. They perceive "the soul of good in things evil," and affect to recognize the substance of truth and the essence of religion in the manifold forms of belief and unbelief. Believing that "the patient and reverent search after truth is an act of worship of the highest order," they cannot unchurch or outlaw a man who has been led by his pursuit of truth to conclusions very different from their own. Thus, the Church to them is broad, being composed not merely of men believing in this or that doctrine, but including the earnest and truth seeking in all communions and of all creeds. Some of the party (as Dean Stanley) admire and defend the Church because of its comprehensiveness. That his church shelters and defends Mackonochie, Ryle, and Colenso, is a cause of glory to the Dean, while it appears to be a disgrace and scandal to the most of Christian people. The view they take of religion is equally broad. The Spirit of God is at work in the soul of the poet, literateur, artist, discoverer, politician, and philosopher, as well as in the Christian. It is part of their religion to cultivate their intellect and refine their taste.

The Broad Church party is pyramidal in form. Some composing it are broader, others superlatively so. Beginning at the apex of the pyramid, we find Archbishop Trench and Dean Alford. Then we have Maurice, Kingsley, Llewellyn, Davies, and many of "that ilk," who are latitudinarian; and, lastly, at the base of the pyramid we find Professor Jowett, whose views are so broad as to be almost pantheistic.

Some may demur to Dean Alford being placed in such company. We are aware he is confessedly an evangelical; yet we, advisedly, though not invidiously, name him in this connexion. His greatest and best known work is his *Greek Testament*. One writer speaks of it as being marked by "sound common sense, and frank acceptance of the results of German criticism." Another competent

judge says, that as "a critic he is extremely valuable on account of his extensive studies, and his freedom from bias, except that he shows a too great fondness for novelty." This eulogy needed this qualification; for the Dean's fondness for novelty has led him to propound fanciful interpretations of Scripture, as, for instance, where he argues for the literal interpretation of the article in the Apostles' Creed, the Descent into Hell, from the passage in 1 Peter iii. 18, 19, 20. He has addressed himself manfully to the difficulties in the New Testament; though, in trying to remove them, he has surrendered the full and accepted inspiration of the Scriptures. His theories and criticisms remind us of the more moderate and conservative of Schliermacher's disciples. Take, for example, his theory to explain the fact that the three Gospels are so much alike in matter and form, while they differ in some details. He believes, and we quote his own words, "that there was a common substratum of Apostolic teaching never formally adopted by all, and subject to all the varieties of diction and arrangement addition and omission, incident to transmission through many individual minds and into many different societies," and this "substratum has been the original source of the common part of the Gospels." This theory starts more difficulties than it can remove. One interesting feature in his character is his generous sympathy with those outside the pale of his own church. He has fraternized with Dissenters, and asserted that "to call them schismatics is the height of folly and pedantry." He has suggested that Christians of all denominations should be invited to the celebration of the Lord's Supper; and he has the temerity to argue that "the Church Catholic has no right to enforce episcopal government as the one essentially requisite." Truly, it is refreshing to meet with such sentiments so out-spokenly expressed in a man of his peculiar cloth and position. Archbishop Trench is so well known as an accomplished theologian, poet, and philologist, that little need be said of him here. Though one with the Evangelicals in his views of the Atonement, he differs from them in being no Calvinist. When young, he was intimate with Archdeacon Hare, Maurice, and John Sterling, and thus became impregnated with the broad-school sentiments.

Another Church dignitary and eloquent and voluminous author must be dismissed with a few words—Dean Stanley. He has in his lectures on the Jewish Church brought us face to face with the olden worthies, and made us *feel* that they were not mythical but real flesh and blood characters, "Men of like passions with ourselves." So far he has done incalculable good by bringing the Old Testament home "to men's business and bosoms;" but the faults of the work rise out of its very excellence. The Dean took up the pen with the intention of treating the Bible as an historical

book, and, faithful to his chosen mission, he has graphically portrayed the human side in the growth of God's Church, while the divine side has been kept too much in the background, so as to raise the suspicion that he purposely avoids committing himself to the full acceptance of much of the confessedly miraculous in Christianity.

We now come to Maurice and Kingsley, pronounced Broad Churchmen, who must be leashed together; for doctrinally they have so much in common that some one has called them "the Siamese Twins of Theology." It will be found that their system rests upon identically the same philosophical basis, viz., Neo-Platonism. Sir Thomas Browne has said that "heresies perish not with their authors, but, like the river Arethusa, though they lose their currents in one place, they rise up again in another." Thus the strange and uncouth views about the Deity and the universe, which used to be propounded in the schools of Alexandria, and which, in modified form, re-appeared in the German Mystics, have, of late years come to the surface once more, in Coleridge and his disciples, Maurice, and Kingsley, and others. If we were not obliged to be economical of space it would be still "disedifying," as the nuns say, to trace the pedigree of Maurice's system from Plotinus, its true father, down to Coleridge, whose disciple Maurice avows himself to be; suffice it to say, if Coleridge was a Trinitarian at all he was a philosophical one merely. Borrowing from *Neo-Platonism*; he called God the Father, Mind, or absolute Being; the Son he denominated Reason, *Nous* or the word; the Holy Spirit, an active energy, *Psyche*. This doctrine forms the very core of the Theology of the Maurice-Kingsley school. The Son was from all eternity the emanation from the Father, and in the Son the true archetype and real substance of all existences was created. These Archetypal entities, when time began, came to have a phenomenal existence upon earth, not by true creation, but by emanation. Thus Christ is the ground of all personality, the root of humanity. From all eternity men were created in him; Christ is in all, as "the Light which lighteneth every man that cometh into the world." The reason, as contra-distinguished from the understanding, which enables a man intuitively to ascend to the realization of pure truth, is a flash of this Divine Light, and this reason is competent to sit in judgment upon the Scriptures. As all men are created in Christ, so is Christ from eternity, the redeemer and justifier of mankind. "By his incarnation the Son of God, did but manifest that identity which had of old subsisted between himself and man, exhibit the ideal perfection of man in his own person, and by his example show men how to triumph over selfishness and evil." The Jewish sacrifices were but types and signs of the slaying and offering up of the carnal nature to God.

Christ himself suffered but sympathetically with man's sins, he did not at all expiate them. The resurrection of each man takes place immediately upon his death. There is no day of general judgment; heaven and hell are not localities, but states and conditions. There can be no punitive inflictions in the next life; a man's hell will be his own selfishness. Sin is selfishness, and the only devil the system admits of is self-will personified. And the Divine Father seeks, not by any agency or economy *ab extra*, but by the subjective law of love to do away with evil in us and in all. All pain and sorrow have for their purpose the reclamation of the sufferer, and when he relinquishes his selfishness God is satisfied. The Church and the world are different aspects of the same object; all men are in Christ the sons of God, not by any bestowal of grace, but naturally; the Church is the world conscious of its relation to God in Christ, and asserting its indefeasible rights; the world is the Church as yet unconscious of its relation and privileges.

We have striven by the indication of such characteristics as the foregoing to make somewhat intelligible the strange amalgam of Judaism, heathenism, and Christianity in the system of Maurice and Co. To bring these qualities of the system together in this concrete form is sufficient to show their inconsistency and absurdity, and thus to refute them. We need hardly say that both Maurice and Kingsley are men of genius, advocates of social reforms, and extensive writers of pure and vigorous English. Their broadest and most repellant views are not paraded in their books, but covertly expressed and mixed with much practical truth. A few sentences are all we can spare to indicate Professor Jowett's whereabouts in the theological world. We adopt the sentiments and words of a recent writer of admitted competency. "We do not think that we can give a more correct general idea of Jowett's works, than by saying that he seems to have attempted, as far as is compatible with any sort of faith in a personal God and the Christian Revelation, to adapt the principles of the *Vestiges of Creation*, and to apply a theory analagous to the one contained in that work to the course of man's progress as a moral and religious being. The author of the *Vestiges* endeavoured so to trace the continuity of development in the physical and organic world, as to leave no place for creative epochs or acts. So Professor Jowett would break down the limits which define the divine dispensations. He would have one continuity of religious development. Looking backward along the perspective which he gives of man's advancement, we see civilized humanity dwindling down and degraded into a universal condition of dark and groping savagism. How far removed from the condition of the ape it is not possible to say. Looking forward into the future, the theology of the New Testament is left far behind. The principles of the Gospel gradually grow up as a sort of

underwood beneath the shadow of Mosaic superstition. Thus this theological Darwin contends that we have far outgrown the teachings of Christ and Paul, and have now, of course, to learn of such great lights as himself, and *confreres*, who make man's reason superior to the truth, and ring in the apotheosis of human intellect."

In leaving the Establishment we turn to the great body of Nonconformists, including the Baptists and Pædo-Baptists. Here, of late years, have been movements which indicate, at no very remote date, the existence of two schools, the old, hard, and dry orthodox, and the liberal and advanced school. A classification might even now be made. The representatives of the strictly orthodox section, the men who abide by the old methods of treating theological questions, and allow of scarcely any modification of doctrinal statement, are Dr. Angus, Mr. Binney, Dr. Lindsey Alexander, and Mr. Spurgeon. To Dr. Angus thousands of thoughtful and enquiring minds, whose opportunities for the study of Biblical subjects are as limited as their means, are under great obligation for that valuable compend of evidences, facts, and doctrines, *The Bible Hand Book*. Of Mr. Binney it is more difficult to speak in discriminating terms. This venerable minister is one of the ablest and most influential theologians among the Nonconformists. He does not represent the advanced, but the most hard-headed and independent section of the old fashioned evangelical school; the two terms to characterise his mental character should be logical and analytical. There is a "rude vigour," and a large-heartedness and manliness of enunciation in these robust thinkings of his. He accepts the whole body of orthodox belief in its essentials, and "contends with endless iteration that the essence of the Gospel is in the *redemptive* work of Christ, as distinct from, and indeed in addition to, the *instructions* of Christ as teacher and prophet;" and distinct, too, from his life and sufferings as our example. His words are, "What is made known for the obedience of faith is neither the true reading of the teaching of nature, nor higher truths in relation to God, not included in it, but is something done, something accomplished, accomplished by the gracious interposition and the mighty power of God in the 'redemption of the world by Jesus Christ.' And this being so, then the super-natural element is neither in the subjective illumination of the prophet, nor in the outward display of an authenticating sign, but in the fact itself, which is revealed and made known as the ground and substance of the message." Mr. Binney's works are in the sphere of positive and didactic theology, yet they often, in their methods of treatment, enter the domains of apologetical and polemical theology. His handling of theological sciolists, and the irrational theorising of the rationalists is most trenchant. He shows how closely he watches the movements of the theological

world, and he takes advantage of events to enforce and apply the truth as it is in Jesus.

Dr. L. Alexander, in a variety of important works, has shown how competent he is to defend the "Faith once delivered to the saints." In Edinburgh, his public ministry, in his magnificent chapel, is a great power for good. Students and cultured persons delight in his ministry. He is Principal of the Congregational College in Scotland, and is among the foremost men in the Non-conformist Churches of the United Kingdom. In an elaborate treatise in the *Encyclopædia Britannica*, on Systematic Theology, there is a calm, yet powerful, statement of Calvinistic Theology. His Calvinism is more clearly marked than that of Dr. Angus or Mr. Binney. He says, "Christ has died for all men. This great end being secured, salvation is placed within the reach of all men to whom the gospel comes. As all men are kept from accepting the benefits of Christ's death by their wilful obduracy; it is only as God moves them to avail themselves of his propitiation that any are saved: and as God is not pleased thus to move all, the remedy, though of universal sufficiency, becomes of limited efficiency. And Christ must be considered as having had for the elect a special regard in what he did for the salvation of man, and consequently to have died for them "in a sense in which he did not die for all men." And in his chapter on Soteriology, or the doctrine of salvation, Dr. Alexander says, "God's choice of his people is from all eternity. The Divine election is of persons, not communities, and that the call and choice is direct and irresistible, and all such will be kept so that they shall never wholly or finally fall from a state of grace. The doctrine of imputed righteousness is thus speciously stated; "In justification the Holy Spirit acts by the operating faith in Christ in the sinner's mind, and thereby uniting him with Christ; faith being 'that whereby,' to use Owen's words, 'the Lord Christ and believers actually *coalesce* into one mystical person.'" Being thus one with Christ, what he did and secured in his public character, becomes theirs by God's gracious donation; and as he, having been put to death in the flesh, has been justified in the Spirit they too are held to have died in his death, and to be justified in his justification.

To harmonise this teaching with human instincts and reason, with man's freedom and responsibility, and to make it consistent with Bible teaching and the revelations of divine character, is a most formidable undertaking.

The constituency of which Mr. Spurgeon is representative is large in number, if low in mental calibre. There, however, is the extraordinary phenomenon of a man for twenty years not only sustaining but increasing his great influence and popularity, still originating, organising, and vigorously working benevolent

institutions of great reach and power, and all the while holding and propogating sentiments uncongenial to the public mind. His Theology is too well known to need comment here. It is a revival of the hard and rigid Calvinism of the Puritans, Toplady and Scott. He lacks culture, but he is a grand master of Saxon speech, and has great spiritual power connected with great *bonhomie*, very unlike the sourness and rigidity of his Calvinistic prototypes. He loves a humourism and joke, and will sometimes carry his merry mood into the gravest and most solemn affairs and subjects. That he has visibly left his mark upon society it is vain to deny. Nor will his name die with him. Indeed he may be greater after this than he is even now.

The leading Congregational preachers and divines who have given proof of being in favour of progress, may be said to be Dr. Raleigh, Dr. Joseph Parker, and Rev. G. W. Conder. Dr. Raleigh has not published any work bearing directly upon theological science; but his *Quiet Resting Places*, and his work upon Jonah are fine specimens of earnest, eloquent, though rather rhetorical preaching, and lacking in logical and critical grasp of the subjects. Sufficient is known of his views upon some crucial questions to make it impossible to put him in the high and dry orthodox school. From the President's chair of the Congregational Union, in May, 1868, he said, "It is just as certain that there are mistakes and errors in the Bible, considered as a human book, as it is certain that fallible men wrote certain parts of it." This broad statement caused considerable alarm. If he meant disputed texts, or textual errors in some manuscripts, these are mistakes of the transcribers, not in the Bible itself. If he refers to chronological and numerical difficulties, it is too hasty and sweeping to affirm unqualifiedly that these are mistakes and errors. Some of these may be traceable to mere clerical mishaps, or they may arise from our want of knowing the *principle* upon which Biblical numbers are reckoned. Though the means of removing these difficulties are not now in our possession, further research may procure or produce them. To put down as a mistake, or error, everything we cannot explain or clear up, is a wonderful assumption, and is a quick way to end disputes and get out of difficulties—after a fashion. No Nonconformist of any note is more advanced than Mr. Conder. In the above-mentioned controversy he came forward and boldly avowed his approbation of Dr. Raleigh's statement, and exulted in the emancipation of their Churches from the tyranny of the theological systems and schools, and repudiated with some scorn the imposing upon men a whole body of doctrine, along with the facts of Christ's life. He holds tenaciously to the work of Christ, and reveres the men who formulated the teachings of the Bible, and wrought them into creeds and theological systems, and expresses his opinion, that, "but for them

we should be fathoms deeper in the dark than we are;" but he casts from him the whole *corpus* of their theology. He never wearies proclaiming that the age has outgrown all narrow theologies; that it has burst the bands of dead schools. The tone of all this is rather loud; and this much vaunted liberty of speculation may result in license, and may recoil in anarchy. The Rev. E. White, himself a representative man of mark, puts the case against Dr. Raleigh, and Mr. Conder, in a parable, thus;—"At Greenwich observatory there is an infallible knowledge of the true time of day. This infallible knowledge of the time of day is made the basis of the safety of the whole navigation of our vast commercial marine on every sea. In the one case the time is transmitted from the infallible clock at Greenwich, by telegraph, to the extremities of the country, and all the railways sufficiently well set their time by that standard. In the other the *Nautical Almanack* (a book revelation by the way), carries the results of the infallible science of Greenwich to sea in every craft that leaves the shore. There may be occasional and infinitesimal defects in the transmission of the time to Newcastle, let us say, by the electricity which fires the gun. There may be occasional errors in printing the almanack, and much stupidity in captains and lieutenants in taking observations of the sun and moon. And hence many errors and mistakes in the working of the latitude and longitude at sea. But surely no one would hence argue that the endeavour to enforce the infallible rule of Greenwich time upon railways and ship-masters was an interference with the glorious liberties of modern intelligence; or, in fact, an endeavour which must needs practically fail, through the fallibility, or bad eyesight of station-masters and captains. No one would think of telling each station-master and captain that on the whole it was better for every one to make of the facts of nature what he could, and to guess the hour of noon according to his ability; and if any one set up for a rejector of the infallible message from Greenwich he would be reckoned somewhat too intelligent for his situation." The point of this parable is too apparent to need explanation, and the lessons it teaches are of paramount importance.

Dr. Parker has made his mark upon the religious thought of the age, especially in *Ecce Deus*. The pen that wrote *Ecce Deus* can write much better. That work bears marks of haste and carelessness, and is, withal, very flippant. With wearisome frequency and sameness he decries faiths, creeds, bodies of theology, doctrinal shibboleths, formulated theology, contemptible verbal criticism. He delivers that it matters not what a man's creed is; if he declares that he loves Jesus Christ, he has right to eat the bread and drink the cup the Lord hath appointed, and so on, *ad nauseum*. This is not the opportunity to canvass the question of creeds, confessions, and theologies of the Church, but it is affirmed that such un-

reasoning and sweeping condemnation is unworthy Dr. Parker's position and ability, and is a pretty clear indication of his theological whereabouts.

This is perhaps the best place to speak of the notable treatise, to which Dr. Parker's work was virtually a reply, which anyhow occasioned it, *Ecce Homo*. All classes of readers conspire in admiring the classic purity and brightness of the writing; the style is often grand and swelling, never inflated, generally it is easy and clear as crystal, and not unfrequently it subsides into cadences of great beauty; but beyond this, all is riddle and enigma.

Upon reading the work, the present writer got the uncomfortable impression that it was tentative, that the author had just acquired his views, and they were not fully settled in his own mind. It is due to the writer to say, that professedly it is not given as an account of Christ's divinity, or humanity, or history, or character. It is a powerful analysis of his legislation and teaching. The critics and literary prophets were puzzled as to whether it was the production of a Roman Catholic or Protestant, Churchman or Non-conformist, high-flown Ritualist or American Unitarian. The author, whoever he may be, having spoken only half his mind must not be surprised at being misunderstood; it is to be desired that the second volume promised may be complementary, taking the Divine side of Christ's life. If there be no such volume, then this is one of the most tantalizing and unsatisfactory works that have ever attracted general notice; for instead of giving the figure of Christ, we have an English caricature. A continental critic has said there had been a Catholic image or character of Christ stereotyped for ages; but the Tübingen teachers became iconoclasts, and reduced this image to fragments. So it became the main object of modern theologians to make clear the verity and integrity of the sacred records of the four evangelists, and to reconstruct the statue of Christ out of the scattered fragments; and unless the histories of the evangelists be fairly construed, the statue will be a caricature, and not a likeness. Renan's, for example, is an admirable French enthusiast, living among the "bucolic scenery" of Galilee, and scheming sublime and often very fantastic theories for the reform of mankind. So the Jesus of *Ecce Homo*, as the before-mentioned critic has shown, is thoroughly English; an admirable English moralist and philanthropist, who in some mysterious manner suddenly makes his appearance in the districts of Capernaum. For the author does not condescend to notice him till he is a man, and enters upon his public life. He fires the minds of the people with a powerful sentiment, called the enthusiasm of humanity: he founds a society that is to grow into a universal commonwealth. The author's "free handling" of the fourth Gospel is not to be commended, especially as more conservative views upon that Gospel are

setting in among the unfriendly critics of Germany; nor do we like his ready admission that exaggerations and inventions have corrupted the sacred records. It points in the direction that among these inventions are Christ's miraculous birth and atoning death; he admits, however, the great miracle of Christ's resurrection. But the Christ of *Ecce Homo* is not the Homo the Christian world has been accustomed to behold, but a new one, the product of the accomplished author's brain. No less a person than the Prime Minister of the Crown has defended the work from the pedagogic point of view, taking the author's half statement, that it was, as has been said, tentative and educational. So the Premier, in rather a round-about style, defends him, that he was a "man who addressed himself to a subject, never, it would seem, brought home to his understanding through the channels of authority and tradition." Is it the most excellent way to come to a subject with the mind *tabula rasa*, and then go straightway and publish your first impression? Is not this a reason why he should have abstained from writing? While Dr. Parker's book is vastly inferior to this in literary execution, it is infinitely preferable to it as a theological treatise,

This survey of English Theologians would have no claim to completeness without the mention of two Roman Catholic divines: Dr. Newman, and Dr. Manning. The former is one of the acutest logicians of the age.* Owing to the importance of the movement of which he was chief, he belongs to history; in all his polemical and historical writings, with all their earnestness, glow and charms of eloquence, he reminds us of the energy of the advocate and lawyer, who argues from what is written or conceded, rather than the philosopher, who cautiously searches after first principles, verifies, establishes, corrects, or abandons them; he never sits in judgment on his principles; but plunges on to whatever conclusions his first principle leads him,—which principle is Church authority, founded on the dogma of Apostolic succession. By a manifest perversion of a few passages in the Catholic Epistles, he claims that there has been transmitted, to even vile and worthless men, apostolic office and power. Dr. Newman insists that the personal wickedness, ignorance, or unbelief of any bishop, who is a link in the Apostolic chain, does not stop the down-flow of the holy influence; that it is transmitted equally well through every channel, and that every modern bishop is on a par with Timothy. To all this, this cultured man has submitted, and embraced the hugest of superstitions; but he is no rabid ultramontane; he is moderate for a Catholic; he lives in awful proximity to eternity; he makes the path very straight; no *glorifying* in the Cross, always reciting creeds, confessions, and

* See Article on Dr. Newman, in the May number of this Review.

his whole life is one of mortification and penance ; his works made an epoch in English Theology ; his utterances have a magical effect, they are plain and strong, like the tones of a trumpet to wake the dead ; there is no rhetorical device, straining or amplification, all is simple, natural, and earnest.

His fellow-pervert, Archbishop Manning, is Ultramontane, and in high favour at Rome, and is understood to stand well for a Cardinal's hat. No one can read his sermons without being convinced that they are in contact with a gifted man. His pen is the pen of a ready writer ; and he speaks with a silver tongue. But he defends all the fables and assumptions of Rome ; looks for the entire subjection of England to Roman faith and worship ; and demands that all the deductions of scientific research, except such as may square with Popish authority, shall be anathematized ; and holds that our Bibles, literature, and liberty, are pernicious.

Scotland is a land of theologians *par excellence*. There have been giants in that land, but the race is extinct. But we take the men as they are. There are signs of "advance" and "broadness," even among Scottish theologians. Principal Candlish may be taken as one representative Scottish theologian, and Dr. James Buchanan as another. These two ably represent the orthodoxy of Scotland. Dr. Candlish has published his views upon questions moving the theological world. His most notable work is the first series of the *Cunningham Lectures*, on "The Fatherhood of God." Of the author's eloquence, earnestness, immense critical power, and solid erudition, this is not the time to speak. His doctrine may be stated thus :—"On the platform of nature or mere creation, there is between God and man no relation of proper fatherhood and worship. On the platform of Sovereign redeeming grace, the Sonship is through connection with the Man Christ Jesus in his Sonship." And he goes on to say :—"The notion of the Creator's government of the very highest of his intelligent creatures, being anything else in its principle and ideal than simply and strictly legal and judicial is, as it respects the radical and essential relation of creator and creature, an inconsistency, an intolerable anomaly, a suicidal self-contradiction." His views of the Atonement spring from his doctrines just stated, and are hard, arbitrary, and severe. He says, "If it is not strictly a legal transaction, and exclusively so, it is absolutely nothing as an atonement."

The second Cunningham Lecturer was Professor Buchanan. He is one of the first divines in Scotland, and is eminently free from the *odium theologicum*. He has achieved a high reputation in doctrinal and apologetical Divinity. His book on *Analogy* is worthy to be considered an extended application of Butler's great argument. The fault of the work is its pronounced Calvinism,

which now and again betrays him into fallacies. Here's an instance :—"The three cases of imputation which are revealed in Scripture—the imputation of the guilt of Adam's first sin to his posterity; the imputation of the sinner's guilt to Christ; and the imputation of Christ's righteousness to the believer, as the ground of the sinner's justification, are all closely connected by the bond of analogy, and must stand or fall together." To support dogmas by reasoning of that kind is grossly to beg the question. We must refrain from the tempting subject of discussing Dr. Buchannan's work on Justification. And we turn to the representatives of the Broad party in Scotland—Dr. McLeod and Principal Tulloch.

The former has distinguished himself the world round as an accomplished literateur. He is a man of no special or brilliant faculty. He is round; has no obtruding angles or corners; holds dogmas and theological systems with a light and easy grasp. He only values them in their concrete form, as serving to aid human progress. The very energy of his nature, "like Wordsworth's 'Cloud,' moveth altogether if it move at all." His relation to formulated truth is not intellectual, but moral. By his wealth of earnestness and sympathy he has won the esteem and affection of thousands. Whenever he has attempted to develop his ideas in logical form he has been unfortunate; as witness his bold onslaught upon the extreme Sabbatarianism of his Scottish brethren. He declared for the non-obligation of Mosaic Sabbatic legislation upon Christians. Dr. McLeod's views are shared by Principal Tulloch, who is immensely Dr. McLeod's superior in learning and logical power. His essay, which won the second place in the last Burnett award, is said to be an able and exhaustive statement of the Theistic argument. This paper should contain a reference to another truly representative Scottish theologian, Dr. Morrison. He is the reformer of Scottish theology, and the founder of a large and intelligent denomination. By several treatises he has written his name ineffaceably upon the age. His logical power is extraordinary. Harder reasoning than his in his two works on the 9th and the 3rd of Romans, we have never met with. We have not space to point out the objectionable features of these works and in the Doctor's teaching; we cannot help expressing our strong dislike to his favourite practice of stringing words, and often nouns, together by the hyphen; we also wonder at his boyish fondness for big words and bits of grandiloquence.

Our survey of transatlantic theologians must be confined to three representatives—Ward Beecher, Albert Barnes, and Dr. Bushnell. Mr. Beecher may be affirmed to be the most popular divine in both hemispheres. Of his bold, enthusiastic spirit; his long and noble battle against slavery; his outspoken condemnation of social

wrongs; and his splendid gifts of oratory, we cannot speak too highly. His theology may be described as orthodoxy, strongly complexioned by humanitarianism. His sermons have been sold in America as Mr. Spurgeon's have in this country; and his other writings have commanded an enormous sale. His doctrine is "that religion is safe only in the keeping of the affections and intuitions; and the attempts of the intellect to interpret the utterances of the heart must issue either in vexation and disgust, or in delusion." Definition is to him something dreadful in religion. The syllogism in theology is irreligious, and dogma is opposed to divinity. He is not safe as a theologian, nor to be trusted in doctrinal statement. He is intensely human, as this extract will show:—"Let a man be trained to look upon the Lord Jesus Christ as the sweet embodiment of divine paternal love; let him be trained to feel that he is the child of a loving parent; and then let him be brought to the conviction that he has done wrong, and he says, 'I have sinned father; I am sorry; I will do better; help me.' That is the whole process of grace; and it is natural. But represent God as governor; interpose the whole philosophy of the Atonement; bring up men to believe that the Lord Jesus Christ is not only able to forgive sins because he is God and Father, but that he is able to forgive sins because he has made a preparation for it; make orthodoxy to depend upon knowing what that preparation is, and what are all the discriminations which should be made in judging of it; and when a man perceives that he has sinned and feels that he must seek forgiveness, he says, 'Now, do I believe in Christ as the atoning Saviour! But are my motives right?' And he enters into a consideration or speculation in respect to the nature of moral government; the character of the Saviour; and the preparation necessary for accepting that Saviour. And the mind drifts away from the simple child-like process of saying 'Father I have sinned.' " And so he goes on to declare that no other conditions are required in the forgiveness of sin than are required in a father forgiving a wayward child. In the two sermons on Holy Scripture and Vicarious Suffering—sermons of great ability and rich in eloquence—there are theological statements reflecting the tendency of these days to refine away the grand peculiarity of Gospel truth. We repeat, while he is intensely human, he often becomes humanitarian; and, while his pages glow and often blaze with rich and abundant illustrations, he is thoroughly practical; he exposes shams in society and churches; and delights in running tilts against every form of injustice and wrong; and his thinkings are always fresh, suggestive, and racy.

Albert Barnes is the very antipodes of Beecher, hard, logical, unpoetical, and thoroughly orthodox. His Calvinism is of the modern type; he contends most strenuously for the universality of Christ's

atonement; but the saving and effectual call is not given to all; but he has done as much as any man to popularise Bible knowledge. Barnes' *Notes on the New Testament*, on Isaiah, or Job, are to be found wherever we go. Truth compels us to say that, while they have spread a knowledge of the Divine Word over a large area, their exegetical value is very small. Being stricken with blindness in his old age, he has laid down his pastoral duties and his pen. His last work was to write a volume of *Christian Evidences*, treated in the light of recent movements and speculation in the scientific and theological world; this, his last, is one of the best of his productions. Our third American is Dr. Horace Bushnell. Dr. B. is well known to British Theologians as being one of the freshest thinkers and most beautiful writers that the American Church has produced. His best-known works are *Christian Nurture*, *Sermons on the New Life, Nature and the Supernatural as together constituting the one system of God*, and *Vicarious Sacrifice grounded on Principles of Universal obligation*. Of these *Nature and the Supernatural* is his masterpiece, and *Vicarious Sacrifice*, the least satisfactory.

Bushnell's views may be thus summarised: the Trinity is a natural and necessary conception of God generated by God's own revelations in the Scriptures, and by the various dispensations of his will to mankind. God being a Spirit, cannot be hurt by force, yet he is morally passible, as exactly responsive in his feeling to the merit and demerit of actions as a thermometer to heat. The Divine Being determining that men should be *powers*, or *supernatural agents*, i.e., capable of operating on the chain of cause and effect from without the chain—the introduction of sin was *involved*, though not necessitated in such determination. Sin came into the world as the result of the *condition privative* man was in, which condition privative again, arose from his necessary lack of knowledge, and experience of the evil of sin. So man was intentionally passed through the stages of *law and grace*, that he might be drilled into the love and habit of virtue. It is probable that the ministrations of *law and grace* are blended in the training of all holy minds in all worlds. For we have no solid evidence in scripture that the good angels have not passed through a fall. The Devil or Satan is a convenient personification of collective evil. "Anti-Christ is the Devil of Christianity, as Satan is the Devil of Christianity and Providence." In the foresight of man's sin, God created deformity, destruction, and death (as evidenced by Geology) as the *anticipative consequences* of sin, that afterwards Nature might *accompany* and *typify* that sin. There is such a thing as eternal punishment, but it is not a positive infliction so much as a natural retribution. It is the inevitable result of the disuse and decay of the religious capacities. "The lost will suffer at any given moment for being just what he is at that moment."

In Redemption, Christ simply engages, at the expense of great suffering and even of death itself, to bring us out of our sins themselves, and so out of their penalties. All love has an element of *vicariousness* in it, therefore, men may suffer in *kind* though not in *degree*, as Christ did. There was nothing penal in his agony; it was the agony of profound sympathy with man. "Christ was not here to die, but died because He was here." Conversion is the inward discovery of Christ. Christ is the proximate regenerator of man, while the *Spirit* is the more remote. Justification is not a legal process at all, but is simply the way that God communicates his own character to us.

Such is a rapid survey of the views of Bushnell, as set forth in his books. We may add he is a firm believer in miracles, and indeed goes the length of maintaining that the power to work miracles is still in the possession of the Church.

Our plan had comprehended an analysis of the German Theologians and their schools, such as Olshausen, Ebrard, Müller, Langge, and Stier. Hengstenberg, Hävernicks and Baumgarten, Dorner, Delitzsch, Kurtz, and Strauss, and Kiel. Then the Genevians should have had attention, Dr. D'Aubigne, Naville, and Gaussen. Then the cluster of French Divines proper should have been treated of; Guizot statesman, philosopher, and theologian; Presensé, Coquereux, father and son, and that "idyllic romancer," Renan. We defer the completion of our purpose to a future period.

All inquiry like the foregoing serves to show how close and intimate is the connection between the truth and life, between evangelical soundness and spiritual religion. It has ever been found in the history of the Church that a declension of spiritual life has been either accompanied with or followed by a departure from Christian truth. We know that occasionally a strict formal orthodoxy has existed with the absence of spiritual life, but soon even the orthodoxy has disappeared. Nor can we wonder at this close connection, for God's Spirit is the author of all personal goodness, and is the teacher and witness of the truth. The only real and lasting security for the continuance of sound doctrine in the Church is the continual presence and working of the Spirit of truth. But we only retain that blessed Spirit while we abide in his truth. It is our business to preach the truth; preaching is not a display of rhetorical pyrotechnics, or an exhibition of bold startling assertions, as if the object were just to provide diversion and amusement for the people. It is our exalted duty to declare God's truth in all its harmony and completeness, to defend it against the assaults of foes, to inculcate its duties, and to unfold its depths of meaning and mercy. This is our work; so long as man is blinded and hardened, so long as God shall permit us to remain in the vineyard, so long must we be workers, and should be masters, in the sublime science of Theology.

E. H.

ART. II.—MODERN HERESIES.

VERY early in the Church's history did heresy develop itself. The prophetic and apostolic offices having ceased, the former at the end of the third century, no tribunal of appeal remained for the Church when winds of false doctrine swept over its tranquil bosom; and the love which "vaunteth not itself," and is not "puffed up," having been suffered to decay, "vain philosophy" gained the upper hand. The aged apostle John had to denounce a doctrine which the exalted Christ "hated"—the invention of one Nicholas. Arius denied the Deity of our Lord; Oregon let loose the depraved passions of our nature by preaching the ultimate Salvation of all men and of all devils! The Gnostics gave the early churches much trouble. The first three hundred years after Pentecost was a time of great and fearful conflict to the Church. A noble vessel, with a holy crew and a precious cargo, she was pursued and assailed by hosts of pirates, who, if they did not rob her of her cargo, or sink her to the bottom of the sea, often checked her progress, and, at times, persuaded some of her "hands" to go over to their side. Councils—a feeble substitute for the two leading ministries we have named—did something towards checking the progress of error. The Church even now cannot be too thankful for the Creed of the Council of Nice, for it is a clear and beautiful epitome of the truths which, at that early time, were believed in; and it shews that whatever heresies prevailed, and how many soever were the heretical sects which then existed, the Church itself had held by the good and grand old truths embodied in the "Apostles' Creed."

The linking of the Church to the State, while it formed an alliance which its Founder and Head never intended, and gave rise to evils and corruptions which our pen is not powerful enough to adequately describe, preserved it, nevertheless, from open schism, until the rival claims of the Eastern and Western potentates could no longer co-exist with open unity. But for ages those two great divisions formed the visible church. The world knew nothing, as it knows now, of myriads of small knots of men and women—the offshoots of other offshoots, and the results of wrath and arrogance—assembling in rooms and cottages, praying and quarrelling, and calling themselves churches! The Pope, styling himself the Apostle of Christ, and thus mimicking the original ruling power of the church, managed, by this spurious imitation of a real institution, aided by the attractions of secured livings for the priesthood, and the pride of office, to keep the Western church in something like outward unity. And so of the Eastern church. In this there was visible unity at any rate.

When Luther, by his reformation, broke the Papal yoke, the Church was glad ; and, liking well the freedom which she had begun to taste, she soon, as it were, abandoned herself to deep and intoxicating draughts of the delicious nectar. Then, to a lamentable extent, freedom became licentiousness ; and growing impatient of rule, she threw off whatever in doctrine or in discipline became disagreeable to reason or to imagination.

At this moment the Church has reached a serious crisis. Many thoughtful men are looking on the present state of things with almost breathless awe, wondering what form of error will next appear, and what will be the end thereof. With the present century there arose a strange heresy : Joanna Southcott excited the whole nation with her wild ravings concerning the restoration of the Jews, the arrival of the Millennium, and the literal destruction of the Devil ; which events, she said, she would be the grand agent of accomplishing by becoming the mother of "Shiloh." It is said that an archbishop of the English Church secretly supported her pretensions ; and it is certain that on her side she had one hundred thousand "sealed" disciples, amongst whom were several clergymen, and not a few wealthy families ! More than fifty years have passed away since this wretched woman was consigned to the grave in the midst of wrecked and crushed hopes ; still are to be found here and there quaint looking men who yet cherish the hopes and faith she was the means of creating. Twenty years after Joanna's star went out, a yet more fearful heresy was imported from the land of "stars and stripes : " Mormonism, with its twelve apostles, its elders, its miraculous gifts, and its many other lofty pretensions, began its work of darkness in Europe, where, and in America—the land of its birth—it yet emits it poisonous breath. A little later, and from that same land, a heresy of still more fearful type made its appearance in our country : we refer now to "table-rapping," or "spiritualism." Let not our readers smile as they read these lines. Ignorance only can treat this heresy with levity. What at first many well-meaning persons regarded as a singular phenomenon, and used as a pastime, is now the most pretentious of all religions, and is leading captive—not a few silly women, but—the *elite* of American society, and vast numbers of the *Literati* of this and other lands. (We shall return to this fearful wonder by and by). Superstition, credulity, may be the human parent of these wild errors—the womb in which they gestate—but the love of the sensational is the air they breathe, the aliment on which they live ; for, but for this feature of the present age, these strange delusions could not live amongst us—no, not for a single month. And in this love of the sensational we see much danger to the cause of our Saviour. The evangelical churches of our land are gradually yielding to the prevailing thirst. Almost everywhere men are

sought after for the national pulpit who have shining and brilliant gifts, no matter how inadapted they may be for the pastoral and ruling offices. The clear expounder of Divine truth ; the man of thought, of plod, of patient perseverance, is "below par" in the ministerial mart ! Our walls are placarded and our pulpits team with circulars announcing "Entertainments" in connection with chapel anniversaries and "Charity Sermons," consisting of vulgar or laughable recitations, serio-comic representations of domestic life, and sacred dramas, amongst which "Joseph and his brethren" takes the foremost place ! And it is not an uncommon thing for a superintendent of a Methodist Circuit to receive the printed circulars of some "converted clown," "man-monkey," or "pugilist," offering to give his entertainment on terms reciprocally advantageous ! It is time to ask—what does all this mean, and whither is it tending ?

That portion of the English Church known as the High Church party, or the Ritualists, seems to us to be catering to this spirit of the age. Two of the leading men of this party, in speeches recently delivered in a large provincial town, made a candid avowal of their views, by telling their admiring supporters that the ritual of the "evangelicals" was far too tame and sombre for the men and women of this age ; that the "forty-nine per cent." of the working classes, who spent their Sundays in worldliness, could never be made religious, that is, drawn to church or chapel, by it ; and that their great aim, by the revived ritualism of the ante-reformation age, was to attract and convert this great mass of their fellow citizens. We doubt not that their showy vestments, their lighted tapers, their pictures, their images, and their crucifixes, may draw and please minds of a certain order ; but if they imagine that they can conquer the depravity of the human heart, or keep in check the vicious propensities of fallen and sinful man, by man-made rites, they only prove thereby that they are themselves blind, and sooner or later will fall into the ditch. We have, however, less to say against this heresy than have some of our brethren. And we should have less still to say against it did those who patronise it show their sincerity by sacrificing the endowments of a church whose principles and practices they are obviously subverting. Nevertheless, the men shew a zeal, a devotion, a self-sacrifice, in many ways, all worthy of a better cause. Few "evangelicals" or "broad churchmen" labour as do they ; and there can be no question that they have in their train a band of labourers in the field of benevolence or of philanthropy, who, for patient toil and pious love, have but few equals and no superiors. They are zealous, too, for the honour of God's word, for the old landmarks of Theologic truth, and would, it seems, rather die at the stake than subscribe to doctrine or practice which would dim the glories of their Divine Lord. But the love of the marvellous leads them astray, or they could not

declare to the dogma of transubstantiation, or its twin-sister consubstantiation, nor shower the unseemly honours they do upon the mother of our Lord.

Another class of heresies at present prevailing belongs to the region of philosophy. By many it is thought that between this and the region of superstition there is a vast distance. At first sight such seems to be the case. But practically, at any rate, the one province of thought lies very close to the other. When France broke away from its allegiance to its monarchy, she broke away also from all religious restraint, and made a boast of the grossest species of atheism. And when the Romanist changes his religion it is too often for that of those who say, "Let us eat and drink to-day; for to-morrow we die." It is also worthy of remark that "Spiritualism" finds its warmest abettors amongst those who have been taught in the school of Robert Owen or of J. G. Holyoake. We know a town in which there is at this moment a society of Spiritualists which, every Sabbath-day, holds religious services in a large room well fitted up. Those who are members of this society call themselves a "church," and seek to fraternize with the churches of the town. Its founders and earliest members were all of them, at one time, the avowed disciples of Mr. Holyoake, and he who acts as the minister of this so-called church was the leading spirit of that fraternity. We are not prepared to account for this practical nearness of superstition and unbelief, nor to hazard even a conjecture as to the psychological laws which govern the fact; but no one can give attention to the actions of the religious world without seeing that there is in the two states of mind a strong affinity.

German Neology has permeated the religious mind in nearly every part of Christendom. A negative theology looks at us in many of the volumes of sermons or sketches of sermons which now flow from the press. Our periodical literature also exalts a form of Christianity which must harmonize with human reason, otherwise it is not acceptable. In the estimation of such writers, reformation of manners is evangelical repentance; belief in Christ and in his teachings is saving faith; for, say they, "if devils were only in the same condition as men, the faith which now makes them tremble would make them rejoice." The preaching of doctrine, or, as it is fashionably styled, "dogma," is now-a-days an unnecessary work, seeing that the spirit thereof pervades the public mind; and it is deemed quite sufficient, yea, the "most excellent way" of moving that mind Godward, to exhibit Gospel truth more as it is developed in the best society, or seen in the upright man. Our pulpits and platforms ring with high sounding eulogiums on the dignity of man, the capabilities of mind, the improbability of human nature;

and how, through the action of the philanthropist and the Christian reformer, and by patiently awaiting the growth of thought as human society goes on to perfection, we shall ere long see the sun of the Golden age gilding our world with his bright and healthy beams! Not long ago a preacher, who wields a marvellous influence over the minds of men in both hemispheres, published a Sermon on a text which has until now, except in Unitarian circles, been regarded as the stronghold of evangelic truth, but which he interpreted in true philosophic style, making the "wisdom" which men derive from Christ, to be simply moral truth devoid of human error; "righteousness," which we inherit in Jesus, to be right action formed after a true model; and "sanctification," which the spirit of Christ kindles in all true believers, to be simply a setting of oneself apart to church service. This sermon was copied into English periodicals, and read in British pulpits, as a model of true Gospel teaching! And it is verily all of a piece with the sermons of the "broad-church" party, which has the notorious Colenso, the recreant English Bishop, at its head. The fact that the Church of the State, with its professed reverence for the Bible, should cherish in its bosom dignitaries of such divergent creeds as Colenso and Wilberforce, with their numerous followers; and the fact that another dignitary of equal reputation and more talent, should in a recent gathering of clergymen and others boast of the latitude to thought and practice which the English Church allows, saying that "there is room enough within her pale for every shade of thought and for every form of worship," must be to all right-thinking men a sign of the approach of that period spoken of by Jesus:—"When the Son of Man shall come, shall he find [the] faith upon the earth?" This is sad enough to contemplate; but the sadness is increased when we have to acknowledge that our Nonconformist churches are extensively inoculated with this heretical *virus*.

Between the sermons published fifty years ago, and those which now issue from the press, there is, generally speaking, as much difference as there is between a fine day in June and a fine day in January; the one warm, as well as bright; the other clear, but intensely cold. If it be replied, "mind must advance, and with its advancement its aliment must differ," we answer, "this sentiment must not apply to the Gospel; for it, like its Author, is the same yesterday, to day, and for ever." Paul preached the same truths to the polished Corinthians which he did to the barbarous Scythians and which Peter preached to the street rabble at Jerusalem. The Gospel needs none of our mending and altering. If every pulpit in our land had in it a man of the type of Benson, or of Mather, or any one of the first Methodist preachers of ordinary intelligence, there might not be so many of the fashionable circles in our congregations, but the power of God would be more com-

monly displayed. We are confident that no extensive drawings from satan's ranks can be effected by any preaching but that of the first principles of the Gospel; and equally certain are we that believers can only be edified and carried up to the "stature of a perfect man in Christ Jesus," by the exhibitions of a spiritual Christianity as developed in Paul's prayer for the Ephesians: that Christ may dwell in the heart by faith; that we may be rooted and grounded in love; that we may comprehend with all saints the love of Christ, and be filled with all the fullness of God; conjoined with true spiritual worship. But, alas! this is not what most of our large and fashionable congregations desire. The pastor must be equal to the times; he must have popular talent; he must be able to acquit himself well in popular gatherings; he must draw the well-to-do, who have no decided religious predilections, to his chapel, and please them by his philosophical discourses and the classic style of his delivery; thus, what should be a congregation of saints, "seeking supplies to drive their wants away," is a gathering of mere listeners to moral or metaphysical essays; and what should be a minister of the Gospel and a pastor, is a mere hired lecturer, a paid religious orator. A large and influential church recently dismissed its pastor because he could not, or would not, cater to this spirit of the age, though he was confessedly far superior, as a pastor, to the gentleman sought after; and this gentleman engaged to serve the church on condition that he was exempted from pastoral visitation, and was not required to deliver more than three discourses a week, and was paid for his work one thousand pounds per annum, four hundred more than the man whose place he was about to fill. And to these conditions the church yielded, a deacon observing at the time, "We must submit to the inexorable necessities of the age." This is not an exceptional case. Look where we will, talent is the great object of search, and he who can combine with a brilliant oratory the beauties of philosophic thought, the charms of classic diction, or the witcheries of an indescribable sensationalism, is the man whom the churches delight to honour, even if after every sermon he preaches it could be said by the spiritual man or woman, "He has taken away my Lord, and I know not where he has laid him." We write thus in great pain. We mourn over this sad defection, and we fear, unless the plague is stayed, and a healthier breeze soon blows through the garden of the Lord, the Church will, ere long, resemble the valley Ezekiel saw, which was full of dead men's bones—the region of silence and death.

In thus writing, we disclaim the spirit of the censor. It would be much pleasanter to our feelings were we able to write approvingly of the present church and its ministry. No bitter feeling prompts the act or guides the pen, when we say that hundreds of

so-called ministers of Christ would cut a sorry figure in the pulpit were it not for sermons made ready to their hands. And as such men preach only that they may live or gain renown, the sermons they seek are such as will best tend to make them popular. Hence thousands of church and chapel goers are weekly doomed to hear recitations of what the men neither know nor feel, while the men themselves are anxious afterwards to know how their sermon "took," and what amount of fame they are likely to reap from its delivery. True preaching is the declaration of what the preacher has himself felt, tasted, and handled, of the good word of God. He has not learned Christ who has acquired his knowledge of him as he has his grammar or arithmetic, by a more intellectual process. The true preacher "brings out of his treasury things new and old," and the treasure is in his own "earthen vessel," received in "much affliction and joy of the Holy Ghost." In his view, experience of the things of God is the one thing needful; hence all his preaching and all his labours are of such a character as to lead to the reception of the "engrafted word." Therefore his utterances are not with "enticing words of man's wisdom;" but his ardent wish is that they may be in the "demonstration of the Spirit," so that the "faith of his hearers may not stand in the wisdom of man, but in the power of God." Such a one is often a mystery to himself, for at times he is shut up and feeble, as though he knew nothing of what he is saying: at other times his soul wells up with matter and words; but always, whether bound or free, he is God's mouth-piece to some, who go to their homes admiring the riches of Divine grace, and glorying in the "cross of the Lord Jesus Christ," while he himself wonders that God should use one, so utterly and everyway unworthy, to the blessing of his Church; and, instead of going about fishing for praise, he is eager to get to know if the Lord has condescended to use him for his glory; and if he has, he sits before the Lord lost in wonder, love and praise.

We have seen that the two prevailing heresies of the times are *superstition* and *rationalism*, the one taking the form of *spiritualism*, the other of semi-infidelity.

This *spiritualism* cannot longer be treated with levity or ridicule. At first it was thought by some, as Professor Farraday, to be simply some unconscious and involuntary action of the muscles of the arm on a table; by others to be a combination of mental and physical phenomena, producing a species of mesmerism. Most believed that it would have a short-lived popularity, and then die out, as have done other new-fangled oddities. But there were a few who saw deeper into the mystery, and who, not unwilling to be accounted fools for Christ's sake, raised their voices against it, and warned the Churches of it as a form of *Diabolism*. The late vicar

of Armley, near Leeds, was the first to set it forth in this light; and now there is scarce a person in this Empire, or in that across the Atlantic, who is conversant with the character of the system, but who regards it as *bona-fide* intercourse with the spirit-world. And can it for a moment be thought that three millions and a half of American adults, and thrice that number in Europe, amongst whom rank the *elite* of the intellectual world—lawyers, surgeons, authors, editors, and even Doctors of Divinity—can engage almost daily in the act of consulting their “mediums,” and still mistake a simple physical phenomenon for spiritual intercourse, if spiritual intercourse it be not? We ourselves have paid no little attention to this system; we have read of the aspects of it as witnessed both in America and Europe, and have conversed with those who have seen it in operation in this country, besides reading accounts of what has been observed in the “spiritual circles” of London and elsewhere; and we hesitate not to say that to regard it as a simple delusion of the senses is to take a position considerably more absurd than to ascribe it to the action of evil spirits upon those who are wicked enough to seek their intercourse. We see nothing in this position at variance with either Scripture or reason. The word of God tells of the existence of both good and evil spirits, and also of the intercourse between them and incarnate men. And there is not a teacher of Bible truths in the world, we believe, who denies the benevolent agency of good spirits; nor one who does not rejoice in teaching that the holy angels are ministering spirits to the Church in its present time-state. And the same book gives us many painful instances of demons talking and acting to the detriment of mankind. The Saviour delivered many who were possessed of evil spirits, and one who, for eighteen years, had been bowed together through diabolic agency. Luke xiii. 11-13. Paul and Silas exorcised an evil spirit from a young female in Philippi, who afterwards could not serve her masters as she had done. We know there are professed preachers of the Gospel who, disdaining to be so ignorant as to take the word of God in its obvious meaning, seek to explain these incidents in the light of Science, by making the events harmonize with simple nature. But this is to be wise above that which is written; to make revelation sit at the feet of “vain philosophy; and thus pave the way for the intrusion of rationalism. Why should it be thought a thing incredible for men to hold intercourse with the powers of darkness? Not one of the millions of those who daily indulge in “spirit-rapping” are above the admission of its spiritual character. Mr. Howitt, Mr. S. C. Hall, Mr. Charles Dickens (it is said) and (not least though last) the present astute Emperor of the French, all regard the notorious Home as—not a charlatan, but truly and really in intercourse with the denizens of another world. The “brothers Davenport” likewise exhibit phe-

nomena which no mere conjuror can equal, though some have tried to do so, and which cannot be explained by any reference to science or the arts of legerdemain. The men themselves do not attempt to explain the *modus operandi* of their astonishing and awful exhibitions. An intelligent and pious writer in a religious periodical, says,—“A friend of mine went the other day to a performance of the Davenport Brothers, and assisted thereat. He bound the men, was bound to them, and the three thus bound were placed in a cabinet, thoroughly examined and ascertained to be merely a cupboard made of very thin wood, without secret places for the hiding of confederates. This cupboard was placed upon tressels, was watched by a gentleman who stood behind it, and by the audience in front. While the cabinet doors were being closed, a naked arm and hand were thrust out at the cabinet door, while all three were bound with strong long ropes, my friend's hands upon their shoulders, none besides them in the cabinet, and human confederacy impossible. My friend asked that the guitar should be played, and forthwith one perched upon his head, and performing a sort of dance-tune, commenced to play vigorously. My friend then asked for a similar manifestation from a tambourine, which immediately began tapping him lightly over the head and breast, jingling the while most lustily, and eventually, with the guitar, settled down upon his knees. After this other marvels were done, and to crown all, the instruments of music were daubed over with phosphorous, and the lights turned out. Then the instruments bounded up into the air, whirled over the heads of the astonished audience, striking some of them, and my friend, then seated in the audience, caught one of them in his arms, and held it. And so on, marvels on marvels, for two hours. This some believed to be all clever tricking, but the many seemed to be possessed with the idea of a spirit manifestation.”

In America the spiritualists have their regular *seances* or exhibitions, not, be it observed, as acts of curiosity or amusement, nor yet to find out the cause of that which they witness, but as acts of Divine worship, and as means of grace! There is not one of the three and a half millions of members of this community but who looks upon himself as a member of the church of Christ, who regards the utterances of the medium as the revelation, through him, of the mind and will of God, and, what is worse still, regards the teachings of the medium as being of more importance, and more to be rejoiced in than those of the Bible! And these are the declarations of the Quarterlies, the monthly magazines, the weekly newspapers, and the postal correspondences belonging to this strange religious community. (To Mr. Hepworth Dixon we are indebted for most of this information).

And not long ago a celebrated English author said that these reve-

lations were the outflows of the heart of our kind heavenly Father, in pity to His earthly children, who were bewildered and misguided by the many and conflicting teachings of the religious world; and that they would prove to be the greatest boon which God had ever conferred on mankind, in bringing together and harmonizing the various religious sects, and in putting down and stamping out the ravings of infidelity. Herein we see the wickedness of the system. Had it simply professed to be a strange phenomenon, and did those who "spirit-rap" do so for the sake of pastime, we should simply rank it with card-playing and the like; but when it takes the place of a means of grace, and puts the medium in a higher office than the preacher of the Gospel, and his utterances as being worthy of more respect and of a higher faith than the sure word of bible revelation, then indeed it behoves us to "cry aloud and spare not," lest even the "very elect" should be deluded and led away.

But this is not all, nor even the worst, for the "revelations" which are given assail the most sacred doctrines of the Bible, and the highest sanctions of morality. An American writer, named Grant, in a recent work on this subject, entitled *Spiritualism Unveiled*, tells us that "spiritualism is indeed an utter and total apostacy from the Christian faith. Man is, by the spirits, affirmed to be his own judge. He is also affirmed to be his own Saviour. The existence of a personal God, of the personal coming of Christ, and of the resurrection of the dead, are all denied." The New York correspondent of the *Morning Herald*, in September, 1866, writes as follows: "A most extraordinary convention is the National Convention of Spiritualists in session during the present week at Providence, Rhode Island. They have never before so openly defied the laws of God and the usages of society. Among the resolutions adopted is the following:—'Whereas a large and intelligent portion of the people of this country having mentally and spiritually outgrown the forms, ceremonies, creeds, dogmas, fables, and superstitions of the Christian churches, Resolved, that we, as a religious organization of Spiritualists and Reformers, put forth the following declaration of objects and principles:—(1.) We discover no practical utility in any of the various ceremonies, rites, and formulas of any of the various churches, and, therefore, abandon all, and establish none, but leave each individual to follow the dictates of his or her conscience, believing that God cannot be informed, influenced, or glorified, or praised by human or finite beings.' The marriage vow is also said to "impose no obligation;" and the result of this is that "husbands, who had for years been so devotedly attached to their wives that they have said nothing in the world but death should part them, have abandoned their wives, and formed criminal connection with other females," and

this at the bidding of the Spirits. At a Convention at Ravenna, Ohio, in 1857, a Mrs. Lewis said: "To confine her love to one man was an abridgement of her rights. Although she had a husband, she considered herself married to the whole human race." "It is reserved for this our day, under the inspiration of the Spirit-world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world—*I will be free!*" "It is also well known that many once-devoted wives have been seduced, and have left their husbands and helpless children to follow some higher attractions; while many well-disposed girls have been deluded by 'affinity'-notions, and led off by affinity hunters, to be deserted in a few months." And this is the system which, "from a small beginning among the Fox girls, some nineteen years ago, has spread till it has become world-wide in its influence among many of the first men and women of both continents. No other system of religion ever made so great a progress in so short a time, or ever had a better prospect of bringing the whole world into its embrace. Its doors are open for Romanists and Protestants, infidels and atheists, the lewd and the virtuous, Mahomadans, Pagans, and Jews; all are invited, all are welcome to this broad church. Scores of ministers have left other churches to preach this new gospel of Spiritualism." "And this new Gospel can boast of having made throughout the world about 20,000,000 converts, a number, it is said, which is being augmented every day."

Now, whether this terrible heresy is really what its patrons profess and believe, namely, the teachings of spirits through the agency of mediums, or is simply the result of delusion, the effect is the same. Hence, it matters little, so far as the practical effect is concerned, whether we are believed, or laughed at, when we give it as our solemn conviction that what is received and taught by the Spiritualists is really a "doctrine of demons," made known through those who have given themselves up to the evil work, and make their boast of being "mediums." Swedenborgianism has done much in the past to foster this delusion by preparing peoples' minds for its reception, by boasting that their religion was given to their oracle by the Ministration of Angels. A love of the marvellous, a thirst for signs of the truth of Christianity, is as old, at any rate, as the "Dives" of our Saviour's discourse, who wished a messenger from heaven to be sent to warn his irreligious brethren lest they should fall into his condemnation. Child-like faith is essential to safety, for unless we "hear Moses and the prophets"—God's own teachers—neither will we be truly converted through the persuasions of good spirits, much less of bad ones.

Before we conclude our article, we must turn our serious attention to the spread, even in high and heavenly places, of the infidel

spirit. The leading Journals of the age refer to this fact as one that is known and undisputed. One of the most popular Reviews says: "There can be no doubt in the mind of any reasonable man that now, more than at any previous period, the thought of intellectual people of all classes is drifting away from the Catholic and orthodox belief." Another says: "A man of the penetration of the French emperor cannot fail to have remarked, what every body else sees, that the religious faith of all Europe is about to undergo a vast change; but looking at the prospect as an emperor and a family man, he did not intend or care to throw his weight into the anti-Catholic scale." A popular American Review remarks: "That those of the thoughtful amongst them who cannot receive Spiritualism as a system are led away by simple materialism as a speculative doctrine;" and further remarks that the "increasing number of religious men who are outside the church, and who, in the language of the church, are infidels, unbelievers, and atheists, are some of the signs of movements in religious thought, of revolution in the churches." The *Jewish Intelligencer* tells us that "infidelity abounds to an awful extent among many of the Jewish nation;" and adds, "that there is no disguising the fact, that under various forms and appellations *nihilism* makes dreadful progress amongst us, and ensnares many in its deadly toils."

In our own country, and amongst our evangelical churches, the most bold and unblushing attacks are now being made on the doctrine of eternal punishments; those who do so being divided into two parties, the one advocating the doctrine of *annihilation*, the other reviving the favourite view of Oregon, viz. the universal restoration of lost men and devils. The former base their arguments on the alleged mortality of man; the latter on the acknowledged love of God, and upon certain passages which teach rather the universal happiness of this globe than of that of those who once lived upon it and of those who are now under it. We have before us the names of no fewer than thirteen different works, recently published by clergymen and dissenting ministers, all of which advocate one or other of the views named above. And in addition thereto, we possess at this time articles in popular periodicals, breathing a spirit of great earnestness and piety, but which are written on purpose to support one or the other of these doctrines. And when we consider how palatable such doctrines, especially that of restoration, are to the carnal mind, how loathe even good servants of Christ are to preach the "terrors of the Lord," because they can only do so through a sense of duty and how, seemingly, annihilation is taught in the Scriptures, owing to the fact that certain of the terms used to denote "conscious punishment" may be also used in the sense of "a ceasing to be," we cannot be too much upon our guard against being led astray

by this "wind of doctrine" and "cunning craftiness, whereby many lie in wait to deceive." It is rationalism *versus* revelation; puny man arraigning at the bar of his dim and feeble reason the government of an almighty God.

It is not our intention in this paper to enter upon a defence of the evangelical teaching on this subject; that has been done, and well done, in previous issues of this periodical. All that we deem it needful to say at present in respect of eternal punishment is, that it is taught by Christ in the clearest and most unequivocal manner, and that too without the slightest apology for uttering so fearful a revelation, nor the smallest vindication of Divine government as displayed therein; and when it is remembered how kind and tender, how pure and holy was the Great Teacher, that his life was a sublime consecration to the weal of the human race, and that his lips never uttered a harsh word to the vilest and most miserable being who sought his aid, we are forced to bow in silent and reverential awe to his declaration, that quenchless fire and a deathless worm are the portion of those who end their probation in impenitence.

One reason why our "evangelical" preachers and thinkers are finding fault with this ancient doctrine (for it is as old as the Christian Church itself), is the contracted views they hold respecting the region of blessedness which lies beyond the grave. Heaven is regarded simply as the home of "the church," "the body of Christ" only; and, as the "body of Christ" consists of those who have been grafted into him by living faith, they see nothing but hell for the rest; and as the rest constitute by far the greater part of mankind, their minds recoil in horror from the thought that they are doomed "to weep, and wail, and gnash their teeth" in hopeless anguish. But why those limited views concerning future blessedness? Are we not distinctly told that "Christ tasted death for every man?" and that "whosoever, in every nation, feareth God and worketh righteousness, is accepted of him?" The *blessings* of salvation exists where the *word* of it does not; and there is no Bible statement which interferes with the hope that millions may escape, *through Christ's mediation*, the horrors of the wrath to come who never heard of such a being or of his death for them. It is admitted on all hands that infants who die are received into life through the death of him who "gave his life a ransom for all;" if so, may not those who, having not the written "law," are a "law unto themselves," and who act up to it, "escape the death that never dies?" True, they cannot blend with those "who are Christ's" at his coming, seeing that they have not "followed the Lamb," or "fallen asleep in him;" but cannot a place be found in the world of blessedness for them? This globe is not peopled entirely with noblemen nor yet with Englishmen;

still it is the home of human beings, all of them under the government of one God, and all, in one way or other blessed. And if in what is called "heaven," the "sons of God" have their abode, so also may his "servants;" if not as "kings and priests," certainly as subjects or congregations; the one *on* or *next* the throne, shining as the sun, the other walking in the light thereof, blessing and being blessed.

We throw out these hints as worthy of the attention of those who feel it hard to doom all to hell who have not had the "word of salvation" sent to them. We think there is in the thought something more than fancy. The word of God, we judge, sanctions the view we have here ventured to advance; and should the reader see eye to eye with the writer herein, he will rejoice with him in being able to look forward to the future with more hope than have those who limit future blessedness to those who know or have known the "joyful sound."

We draw our remarks to a close by asking—What do the signs of the times portend? Never in the history of Christendom was there such awful meddling with sacred things as now. The Saviour has told us that the last great judgments upon the wicked would be presaged and indicated by such worldliness and infidelity as marked the days of Noah and Lot. Daniel, in his wonderful prophecies, tells us that in the days of the fourth great empire ten horns or kings would arise, and in the midst of them "a little horn," before whom three of the first horns would be plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. Then, on asking for an interpretation of what he saw, he was told: "Another king shall rise after them (the ten kings of the fourth great potentate), and he shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Paul refers to this awful power in his second epistle to the Thessalonians, where, speaking of a terrible falling away from godliness, he says that, in connection therewith, "there shall be revealed a man of *sin*, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Referring to this lawless one, John says: "It was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations; and all that dwell on the earth shall worship him, whose names are not written in the book of life." Connected with this fearful power John saw another beast (or power) coming up out of the earth, and he had "two horns, like a lamb, and he spake as a dragon; and he exerciseth all the power

of the first beast before him, and causeth the earth and them that dwell thereon to worship the first beast. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of the miracles which he had power to do in the sight of the beast."

These Scriptures are so plain that a wayfarer may see their meaning. An apostacy is to take place of world-wide magnitude. Associated therewith is the development of a huge infidel power, inflated with ambition, and girded with might. Leagued with him is a false prophet, a sacerdotal power, who, armed with satanic potency, shall work miracles in attestations of the pretensions of him who shall speak great things and blasphemies, and reign supreme over the commercial world, forbidding the rights of trade to any who shall not acknowledge his authority. See Rev. xiii. 16, 17. This is the time of the great tribulation, the like of which has never yet been known; but which, for "the elect's sake, will be shortened." And, let us ask, are not the facts we have pointed to in this paper solemn forebodings of the coming storm? Such acts as are ascribed to the "man of sin" and the "false prophet" could not find a single patron amongst a people whose eyes are under the power of the "holy anointing," and whose "loins are girt about with truth." But amongst a community such as that which now peoples Christendom, they will find a constituency ready to acknowledge their pretensions. The fearful belief in "the doctrines of demons," to which we have called attention, the bold and presumptuous daring of multitudes of Christian teachers in throwing away the mysteries of God's word, to make way for their own views of things, and the almost universal craving for the sensational in every department of human life, show a state of mind such as is described by Paul in the passage wherein he speaks of the advent of the "wicked one." "Because they received not the LOVE OF THE TRUTH that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. ii. 11, 12. Thus the mind in which is still living a "love of the truth" is the only mind which shall not be given up to this "strong delusion." Let the reader and the writer then pray that the "spirit of truth" may "lead and guide them into all truth." To be thus led, a child-like heart must be possessed; for from all else the things which "make for peace" are "hid," whilst they are "revealed unto babes." And except we receive the kingdom of God as a little child "with unreasoning faith, and a yielding up of our will to that of the Supreme," we "cannot enter therein." But to such as have contended for "the faith once delivered unto the Saints," the Lord will say,

"Come, my people, enter thou into thy chambers, and shut the doors about thee: hide thyself as it were a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isaiah xxvi. 20, 21.

SIGMA.

ART. III.—EXPOSITORY PREACHING.

IT pleases us to observe that this kind of pulpit exercise is becoming popular. Occasional articles that appear in religious magazines, and other monthlies issuing from the Press, vindicating and recommending its claims, are a good omen. As coming events cast their shadows before them, we regard these pleadings as predictive harbingers of the more general use of the thing advocated. Having both experienced and witnessed its good effects, we shall devote a few pages to a consideration of its nature, advantages, and the qualifications it requires.

I.—THE NATURE OF EXPOSITORY PREACHING.

What is it? Something distinct in certain respects from topical, textual, metaphysical, or other kinds of public discourse. Preaching is an office that admits of great variety, according to the capacities, acquirements, and inclinations of those who exercise in it. Provided the chief objects of Gospel ministry be not overlooked, as, to show the way of salvation by faith in Christ, and to enforce the obligation of holy living, there is no need to insist on a cramped uniformity in the method of preaching.

Men of metaphysical tendencies deal with truth in the abstract, and handle it philosophically. Men of scientific learning bring more or less of science into their pulpit illustrations. Linguists lay their philological wealth under contribution. Logicians argue closely, and reason out their ideas in sylogistic form. Others preach dogmatically, or with only such a small modicum of argument as comes readily to hand, simply stating the truth, and urging it home on the mind and conscience. Sometimes the pulpit yields an essay, lecture, or even a brief biography. Sometimes there comes forth a simple exhortation, alive with the fervour of benevolent desire. All this variety is, we think, profitable, and, consequently, admissible; and not only so, but highly desirable. Moreover, it is well, not only that different persons in ministerial office should thus give scope to themselves in the direction of their respective peculiarities, but that the same individual should

diversify the mode of his preaching at times, for the sake of relief and freshness, both to himself and his hearers. Such versatility is not a common gift. Our advice will be lost upon many; but he that can receive it, let him receive it.

Exposition is distinct from the aforesaid kinds of preaching. It deals with the meaning and uses of some given portion of Scripture, paragraph, chapter, or book. Within the said portion there may be several topics of theology involved. The expositor is not at liberty to prosecute them, or discuss them elaborately, as if he were making a system of theology or working out a sermon. He must treat them only in the relation and proportion they bear to the entire section. If his inventive faculty is roused into action, as it is likely enough to be at some point of the exercise, by an idea that grows on his hands and ramifies in several directions, he must not indulge. It is a temptation to leave the highway on which his journey lies. He must resist temptation, and keep strictly to the course before him. For after-use, he may note in his memory-book that he passed such a suggestive point, and at his convenience return; but no halting or leaving the main-road. Collaterals must be treated with abruptness and brevity. Lanes and by-paths are to be shunned as hindrances to expeditious travelling.

The purpose of exposition is to clear up the passage under consideration, and enable the reader or hearer to apprehend its import. It may help us to a clearer idea if we investigate the terms generally employed to express this kind of preaching. We say the *terms* because there are several words used for it. Take *exposition* first: it is a word of significance. In its verbal form it means "to lay open, to make bare." You *expose* anything that you set before the public eye, anything that you bring out to daylight, exhibit, hold forth, or make known; you win attention to it by setting it to the door and turning it inside out. There is a felicitous expression often found in old authors, which, however, they have borrowed from the Scriptures. In commencing their discourses they begin with, "We will *open* this Scripture in the following way." This is what exposition does; it talks with Christian pilgrims on their journey, and kindles their hearts into a flame of genuine rapture, by opening to them the Scriptures.* And when it opens the Scriptures it very generally discovers and displays Jesus, who is the chief theme and charm of all inspired truth. Skilfully handled and judiciously opened, the expositor is sure very often to meet with Christ. If his heart be in love with the fundamental doctrines of revelation he is sure to open upon Jesus in some of his many offices, and titles, and characters. "*Opening* and alleging that Christ must needs have suffered and risen again from the dead."†

* Luke xxiv. 32.

† Acts xvii. 3.

Paraphrase approaches exposition. It draws a faint and shady line which exposition thickens and renders more definitive and full. The real meaning of the passage, as distinguishable from such import as invention, accommodation, or religious fancy may attach to it, is what exposition aims at. In the days of Nehemiah it was practised. Ezra, and a goodly company of clerks, occupied an elevated pulpit, or wooden tower, from which they addressed a large multitude on an important public occasion. It is said, "they caused the people to understand the law, and the people stood in their place. So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. viii. 7, 8. This was what the great Teacher was always intent on, to set the Scripture in its true light. His sermon on the mount is a fine example. He opened up to his audience several points of ancient law, and struck out deeper significations than they suspected or imagined were there. Rescuing the law from the false glosses and trivial notions of the rabbies, he set it before them in words of such force and clearness as warmed the ears of all who heard him. Again, exposition is called *expounding*. To expound is, "to explain, to clear, to interpret." The verb occurs a few times in our translation, as the exponent of different words in the original. It occurs first in Judges xiv. 14: "And they could not in three days *expound* the riddle;" that is, declare or make it manifest. It occurs in Mark iv. 34: "But without a parable spake he not unto them. And when they were alone he *expounded* (*epeluen*) all things to his disciples." He loosened or solved all things, for the nominal form of the word means solution. It occurs in Luke xxiv. 27: "And beginning at Moses and all the prophets he *expounded* (*diermeneusen*) unto them in all the scriptures the things concerning himself." He interpreted or exercised in hermeneutics on the said things. It occurs in the Acts of the Apostles always as the exponent of the verb *ektitheimi*, which means to expose or put forth. The reader can turn up the passages for himself, namely Acts xi. 4; xviii. 26; xxviii. 23. *Exegesis* is another term employed as synonymous with exposition. It comes out in a verbal form in John i. 18: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath *declared* him"—almost literally, he hath *exegesed* him. He has explained the Godhead in more ample style than had ever been done previously. Such are the significant words expressive of the kind of public discourse insisted on. If we wanted examples of expositors, we could furnish largely out of church history, and give names that were ornaments to their times, shewing that such a mode of preaching prevailed in the palmiest days of the church. What is more, we can claim apostles for our examples, Peter and Philip and Paul—yea, and Christ himself.

Pains should be taken to render an explanatory discourse interesting. It must not be a dry explication of words, as if the preacher was a living dictionary or lexicon, and only had to say that such a word means such a thing, and finish with bare definition. The expositor is bound to open the matter to his hearers in such a way that they shall open their minds to receive it. He must use some device to falsify the reproach cast upon philological teachers, that they are dry and flat. No public speaker may reasonably expect to keep attention even to the most golden truths, by exhibiting them in exact verbalisms and naked terms, without allurement, ornament, or bait of attraction. The ear is a delicate organ. Awkwardly touched, it shrinks and closes; whereas, if you win it by agreeable notes on themes of weight and value, it is a gate at which you may convey even heavy goods into the mind.

II.—THE ADVANTAGES OF EXPOSITION.

These are quite sufficient to compensate the pains and perseverance required on the part of the speaker to qualify himself for the task. Let us see what are its benefits.

It secures a proportionate exhibition of truth. All truth is good, and proper to be known. Truth is a circle. It cannot be good either for preacher or people to live on sections. Exposition takes us round the whole globe, and makes us familiar with every zone and climate. It shews us what grows under every sky. To know what there is in the globe of scripture theology, you must necessarily traverse it largely, and not confine yourself to small patches. Short texts and scraps taken from particular parts necessarily leave our hearers ignorant of much Bible truth. The whole truth should be told. There is such a thing as analogy, agreement or proportion. Now it is well known there are few minds so well-balanced as to be equal. Public teachers have their preferences for certain departments of truth. Consequently, if they allow themselves to select here and there in the wide field of truth a single verse or clause, and ignore the wide spaces between, it will certainly make their teaching sectional and disproportioned. They will sing the same tune, and harp on the same string, to the neglect of some important matters. Although they do so with sufficient variation in the notes to be agreeable, still there is an injury done. The many-sided truth is not fairly exhibited. Exposition comes in as a remedy to this negative evil. If instead of one clause or verse, a section, or a paragraph, or a chapter, or an entire book, is selected, and we follow on consecutively, resuming next time at the point where we last left off, we shall be obliged to say many things which we would otherwise omit. There would be closer connection and better proportion in our public teaching. Thus necessitated to keep on in a regular course, we would find in many cases a rich yield in what we had deemed a barren portion. Let us then lay down a line of road and

walk patiently over it, and not jump either ourselves or our hearers over considerable parts of the line.

It secures a larger acquaintance with Scripture. Analogical views of truth are important. But these may be held and taught without embodying much of Scripture language. Any point in systematic theology may be treated of largely in words which man's wisdom teacheth. We submit that it is better to preach scripture truth in Scriptural terms, and to have many of the words and phrases of the book interwoven with our discourses.

It is the habit of some preachers in the composition of their sermons to bring out long paragraphs in succession, without either Scripture citation or allusion. Neither its terms nor its facts seem to be of any use to them. Whether it is that they are ignorant of the Bible, or they think they do better in constructing elegant sentences unfettered by formal citation—so the fact is. We cannot say that they do not preach the truth. Our charge against them is that they do not preach the *Word*. We question their right to preach thus. It is a contempt put upon the letter of scripture. Without going the length of the Bibliolatry, there is large room and sound reason for deep respect to the very words of the book ; its vocables have been inspired ; it has been secured for our use by singular interpositions of a watchful Providence. Its faithful translation ; and transmission to our time, have cost much toil and selfdenial and sacrifice to our ancestors. Besides, the book itself claims to be used in the way we are recommending. We are charged to preach according to the Word. "If any man speak let him speak as the oracles of God." 1 Pet. iv. ii. This might be done without using up the very words of Scripture. It would, however, be more surely done by large appropriation of the Word itself. Also, another direction to ministers is, "Preach the Word." 2 Tim. iv. 2. This we shall be likely to do, if we give expository preaching a place in our public ministry. We take a considerable portion in hand at once. For the explanation of what we thus take, we draw considerably upon other parts. Such a self-referring volume as the Bible is, binds us to do this, one writer quoting another, one Testament confirming the other, and both Testaments looking backwards and forwards to each other respectively ; even later writers in each of the Testaments quoting up the earlier writers of the same.

It frees us from false explanations of Scripture. Many a verse, or clause, viewed apart from its contextual relations, appears to carry a certain meaning with it, which entirely disappears when the scope of the passage is included. Fragments are open to misinterpretation, when severed from their associations as parts of a whole. The clause preceding, or the verse following, or some remoter paragraph read in company with a given passage, will alter

its entire aspect, and show that the signification we assigned to it, in its fragmentary separateness, was not only incomplete but false and wrong. Out of many examples that might be given we select one. A text we have often heard preached from, but never explained contextually, is commonly announced as the basis of an exhortation to choose the service of God in preference to the service of Satan. The said text is a mere clip or scrap from Josh. xxiv. 15, "Choose you this day whom ye will serve." This is always explained, at least as far as the writer of this paper has ever had occasion or opportunity of observing, as if it meant, 'Choose whether you will serve the Lord or Satan.' The slightest notice of the clause before it and the clauses following it, shows that it has no such meaning. The choice put to them was, between idol gods and idol gods, not between the true and the false but between one false and another false. Joshua did not mean the Lord's service as one of the objects of choice at all, for he had just supposed them to have declined that decidedly. It being supposed that their minds were made up not to serve God, he put them to their choice amongst the mere pretenders to Godhead. The whole verse reads, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house we will serve the Lord." Exposition will cure all such blind appropriations of odd sentences and clauses and put them in their true light. If public speakers will use passages of Scripture aside from their true import, by taking them for texts, we certainly have a right to ask them to be honest, and to tell their hearers before they begin to treat such texts that the meaning they intend to put on them is not what they really mean, but just a production of their own ingenious, fruitful fancy. If this last sentence be thought too severe, the writer is willing to submit to the same rule and bear the same rebuke when he shall be found in fault. Another benefit of exposition is, that

It frees us from the bondage of creeds, and the narrowness of denominational theology. What is a creed? A human composition purporting to be a compendium of Biblical doctrine. As all creeds have been drawn up by fallible men they must be held as secondary, and subject to the authoritative Word. It is probable, not to say certain, that they are amiss on some points either through defect, or redundancy, or both. If a pulpit man be closely creed-bound, some texts thought to be antagonist to his creed will almost certainly be slighted and shunned. He will instinctively turn from them and find his way to those that are more obviously in favour of the doctrines dear to him. We have heard of a minister

who, in the middle of a Scripture lesson, made an abrupt stop and said, "Brethren, this sounds very like ——ism, let us find another lesson," and then turned over to another part that he could relish better. Such a preacher would be very likely to select small texts of a given character. This is trifling and unworthy our high office as ministers. Exposition affords no shelter for dishonesty as short texts do. He who takes a large tract of ground as it turns up, with all that it includes and encloses, feels challenged to honest treatment. The prejudice he may have imbibed against a given doctrine or in favour of some other, will be shaken when he comes face to face with sections in which the said doctrines seem plainly taught, or powerfully impinged on, and qualified, and checked. No course is left for him but to handle honestly what is before him, to submit to his findings, and to rejoice in them. If it come to this, the creed and the Scripture are not exactly of the same shape, it is fitter that the creed should have something taken from, or added to it, than that the Scripture should be tampered with. Any of the differing schools of theology, and all of them, would be benefited by a freer investigation of the whole Scripture. Another advantage of exposition is, that

It enables us to speak out without offence on delicate practical points. In the whole duty of man many odd items are included which the brief text never reaches. A preacher cannot come at them without climbing a wall, or forcing a hedge, or stepping across a field, or swimming a river. Dealing with a solitary verse he must perform some abrupt feat or freak to come at the remote point supposed. Such a violent introduction of it attracts notice, and makes the speaker the subject of criticism; so the benefit of the thing is lost, and the hearers retire condemning the bad taste of the speaker for dragging in what was foreign to his subject. Amongst topics unsuitable for notice within the compass of the one-verse text, we may name some of the duties of husbands and wives, of parents and children, of masters and servants; the relations of debtor and creditor; the respect due to age; courtship, charity, the maxims of business, and the obligations of Christians to sustain church funds. These in their manifold bearings are all entitled to a place within the compass of the instruction given from the desk, and nothing opens the door so readily for them as the habit of exposition. An entire book being taken for explanation, one of the gospels, or an epistle, the teacher meets these points fairly. There is nothing awkward. He needs no apology. He requires no ceremony. Everything turns up in its place. If severe reproof be involved in the exercise, the expositor is screened from the charge of personality in his remarks being shielded behind his author. Or if there be commendation in the exercise, obviously due to certain persons in the audience, there can be no charge of flattery, since the speaker is but the echo of a stronger voice.

III. THE QUALIFICATIONS IT REQUIRES.

There is a false impression abroad as if an inferior order of talent could find scope and do good service in expository preaching. The idea is that a sermon challenges ingenuity and tasks invention, and offers a field for acuteness and skill; whereas, exposition is a light affair that may be taken up by persons less nobly gifted, or be resorted to by a clever man in emergency when his genius happens to be dull or his invention is exhausted. Not so. It is true that invention is not put upon the rack in this kind of discourse. It has some scope nevertheless, and is required to preserve freshness and interest. But there is a greater demand for broad information and extensive acquaintance with Scripture. For this reason young men cannot be expected to be such apt expositors as old men may be, other things being equal. It is well, however, for young divines to begin betimes to experiment in this way, and train themselves. As requisites to success in exposition, we name the following particulars:

Familiarity with the received translation of Scripture. As ministers, our work is with the Bible and the people. It becomes us to be as familiar with its vocables, its books, its facts, histories, prophecies, doctrines, and precepts, as a chemist is with his drugs which he has boxed off into given departments for readiness. The charge given to the kings and leaders of the sacred people comes home to every minister: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." Josh. i. 8. We urge our people to search the Scriptures. It is right we should do so. It is their privilege and their duty to open the sacred volume and take for themselves lessons of encouragement, reproof, or instruction. If they should do so, how much more should ministers, whose business it is to explain and enforce that word. True as it is that the Bible is the people's birthright, there is a sense in which it is more emphatically the preacher's book. It is for his equipment. Much as we would abhor the idea of curtailing the people's privilege, we feel the propriety of insisting with greater urgency on the pastor's duty in relation to that book. Without unsaying that it is their book, we say that it is *his* with all the weight of office attached to it. He is pointed out as its end, as if it had been made to equip him for his work. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the *man of God* may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. We have put the phrase "*man of God*" in italics, because in our judgment it means always a person devoted to ministerial work; and if he has to explain Scripture he must be familiar with it. It is required of him, not simply to know it so that when it is cited to him he remembers and

recognizes its voice and utterances, but to be so perfectly conversant with it and so ready in quotation and reference that he can turn up with facility any passage between the beginning and the end. The contents of all the books in the Book must be mapped out in general outline on his mind. A great help to exposition is,

Patient consultation of marginal readings and references.

Let the young expositor keep a good reference Bible on his study table, say, Canne's, if he can come by it; or, which he may more easily command, Baxter's *Comprehensive*. Every day he must spend some time in reading carefully a brief portion, taking note of marginal readings, which in nine instances out of ten are truer to the original than the expression in the text is. Conjointly with this, let him turn up and read patiently all the parallels set in the margin or centre-column within the space of the chapter or paragraph before him. This let him do whether he is in immediate need of them or not. This will be drill and exercise. He may feel as if he were doing mere parade and wasting time. His undisciplined mind may revolt at the drudgery. But the fruit will be seen after many days. Another aid is,

Knowledge of the natural history and customs of the East.—The great difference between Oriental and European life, and between the natural history of Bible lands and our own land, renders an acquaintance with the East necessary to correct interpretation. Notwithstanding its ecumenical character, the Bible bears an Eastern aspect. The Eastern world is not as our hemisphere is; its natural phenomena, its climate, its animals, its politics, social usages, costumes and manners, are so different that we require reading and study to understand and comprehend what we find in the Bible about it all. Actual travels in those regions give the liveliest views. In the absence of this, the next best help is to read books of travel which give accurate accounts of the traditions of those lands. It is found that their manners and customs remain to this day, for the most part, such as they were centuries ago. There are many books available for useful reference in this department, perhaps none worthier of reliance, or more fraught with interest than *The Land and the Book*, which is written with a special reference to Scripture illustration. A further help to exposition is,

Acquaintance with critical and well-written commentaries.—

Without disparaging commentaries on the entire Scriptures, we speak now of works that have been composed on some given parts of the whole. To do excellently on the whole volume of inspiration is too much to look for from one man. We may rather expect that some will distinguish themselves to advantage in particular parts; and if so, it is wise of us to repair to them for that in which they have excelled. Reserving to ourselves the right of

private judgment, let us read them with care and discrimination, thankfully accepting what is good, and setting aside what we judge doubtful or erroneous. Amongst books useful to an expositor we name the following, without dwelling on their respective excellencies:—John Wesley's *Notes on the New Testament*; *Gnomon on the New Testament*, by John Albert Bengel; Hodge on the *Epistle to the Romans*; Stuart's *Commentary on the Romans*; Stuart's *Commentary on the Epistle to the Hebrews*; Stuart's *Commentary on the Apocalypse*; Hengstenberg on the *Revelation of St. John*; Hengstenberg on the *Psalms*; Brown's *Discourses and Sayings of our Lord*. We forbear going further. We have reserved as our last recommendation,

The knowledge of Hebrew and New Testament Greek.—We say *New Testament* Greek to distinguish it from classical Greek, which, though elegant and useful, we deem not so imperative to the purpose we plead for. Much more than we insist on is affirmed by some as necessary to thorough exposition. They say we should not only know Hebrew and Greek, but several other languages, members of the families to which these two respectively belong. When such large demands are made, we might ask, *how long have we to live?* If life were now extended to the antediluvian length, and consisted of as many centuries as it numbers decades, we might lay out a broader basis of studies. Our time being so limited, we must make as conscientious and judicious an apportionment of it to the several purposes it is claimed for, as we know how. The brevity of life forbids us to spread our studies indefinitely. We plead for the sacred tongues, because they properly belong to a minister's calling. For exposition they are extremely useful, not to say necessary. A moderate knowledge of them is required also even to consult with full advantage the valuable theological productions issuing from the Press in our times. In our humble opinion there is no one thing which goes further towards enabling a man to explain the Sacred Volume than a knowledge of the tongues in which it was first written.

If this essay shall kindle in the breast of any young minister a desire to do well in the line indicated, or shall cheer on in his course some one who has begun the practice recommended, or if it shall impress other persons, not ministers, with respect for the preaching of the Word in expository style, and make them better hearers, the essayist will be grateful and give God the praise.

T. G.

ART. IV.—STATE CHURCHES :

THEIR HISTORY, THEIR RELATION TO THE TENDENCIES OF THE AGE,
AND THE DUTY OF CHRISTIANS IN RESPECT TO THEM.

THE union of Church and State is carried out in various ways. First: In the support of one particular religious denomination to the exclusion of all others; but making all others contribute towards the maintenance of this one, the rulers of the State being at the same time the rulers of this particular Church, appointing its officers, and prescribing its discipline and services. Such is the case of the Episcopal Church of England and Wales. In Scotland, another form of religion is established—Presbyterianism. This is upheld by the same government as the English Church is, and upon nearly the same conditions. The Queen is at the head of both: though how two such dissimilar bodies as the English and Scotch Churches are, should be content to be guided by one temporal head, is a little puzzling until it is remembered that *money*, as well as misery, puts up with strange bed-fellows.

Second: In France and the Netherlands all sects—with few exceptions, such as the Mennonites in Holland—receive State pay on condition, of course, that the State exercises a degree of control over their affairs. In France, for instance, ministers are said to be sometimes prevented from preaching on regeneration and the Holy Spirit. Not long ago, a Protestant presbytery deposed a minister for teaching that Jesus Christ was a mere man. But, M. Baroche, who is both a Roman Catholic and an infidel, said: “You have deposed him, but you can do nothing without me, and I order you to keep him: let him preach.”

Third: In Italy there is a “Free Church in a Free State,” but in the “states of the Church” the ministers of the Church are the rulers of the State as well: hence they are able to apply the revenues of the State to Church purposes, and effectually exclude all other forms of worship but their own from those territories. There is this peculiarity in the Pope’s dominions, that, while all other established Churches are governed through the State, the State here is governed through the Church. In each of those cases, excepting free Italy, there is a State-enacted union of civil and religious authority in the same hands. Our object now is to trace, as succinctly as possibly, the *history* of this union.

We must however premise two observations. First: The government of Israel was a theocracy. Jehovah was head both of the Church and State. The government of neither was carried on by

the reason of man, but by the supreme will and revelation of God. Kings reigned, not by "divine right," but by divine permission; hence they could be "rejected," as Saul was, by the word of the Lord, from being king. How such a singular and temporary government as this should have been erected into a model for Christian states, defies all efforts of reason to comprehend! Second: From Christ to Constantine there was no State Church at all. Paganism was the established and dominant form of religion in the Roman empire. Each successive emperor, from Augustus to Constantine, was, what the Pope has since become, supreme Pontiff, *i.e.*, "bridge maker." During this whole period of three hundred years the religion of Jesus was supported and extended by voluntary efforts, not tolerated, frequently bitterly persecuted, always despised. This religion, nevertheless, penetrated to nearly every corner of the empire. But at the end of this period, the era of State Churches commences. This era we shall divide into three sections:—that in which the Church was *allied* with the State—that in which the Church was *superior* to the State—and that in which the Church fell back into a secondary and subjective condition. The first period extends from Constantine to Charlemagne, the second from Charlemagne to the Reformation, and the third from the Reformation to the present time.

Before the age of Constantine, nay, even before the death of the latest of the Apostles, evil germs began to develop in the Church of Christ. Pride, ambition, and greed, called forth the rebuke of Paul and John. These, held in check by the long winter of adversity, unfolded themselves rapidly under the sun of royal favour.

Misled by a Papal forgery, put forth about the end of the eighth century, the world concluded that Constantine did more for the Church than he is now known to have done. Constantine's donation is a delusion. What, then, did Constantine do for the Church? By a series of edicts he first made the Church *equal* with Paganism, then *superior* to it. He repealed an old law against her acquiring property, restored the property which, by that law, had been taken from her; enacted a new law giving power to individuals to give or bequeath property to her; supplemented her revenues from the imperial exchequer: petted and flattered her bishops, styling them priests and gods upon earth; raising them first to the status of civil councillors, and afterwards to the position of "judges and dividers" over their brethren. He feigned humility in their presence, seating himself, with their permission, on a low stool in the midst of their councils, having left his guards at the door. Besides all this, he enacted bans for the suppression of Paganism, and the propagation of Christianity. Thus Constantine took up the Church into an alliance with the State, and the State, nothing loath, submitted to the adulterous embrace.

Constantine is thought by some to be the best friend the Church ever possessed ; it will, perhaps, be the opinion of more that he was, unintentionally, the greatest enemy she ever encountered ! The Christian clergy now succeeded to the position and privileges formerly held and possessed by the Pagan priests ; and thus was the door opened into the holiest of offices to the vilest of mankind.

The machinery thus erected by the "first Christian Emperor" continued in operation, with few interruptions or modifications, until the age of Charlemagne. The emperors were really, though not nominally, the heads of the Church, as well as of the State. They convened councils, presided in them, and confirmed their decrees. They enacted laws relating to Church matters by their own authority, pronounced decrees concerning heresies and controversies, appointed bishops, and inflicted punishment upon ecclesiastical offenders. Some, indeed, complained that the emperors wielded too much power, others that the bishops did ; in truth, they both did ; for the power had been taken out of the hands of the Christian people where it had been originally lodged, and was now held by the emperors and the bishops between them. The Church was, in this period, in strict alliance with the State.

We proceed now to the second era—that embraced between Charlemagne and the Reformation. Even before the legal establishment of Christianity the bishops of Rome had aimed at a kind of ecclesiastical premiership ; partly because Rome was the seat of Civil Government, and partly because it was the "See of Peter, Chief of Apostles." Their claims, for a while resisted, were constantly renewed, until in 347, A.D., the Council of Sardica granted to the See of Rome a kind of general superintendence of the whole Church. Thus when, in 405, Honorius removed the seat of Government from Rome to Ravenna, the Pope obtained additional scope for the carrying out of his ambitious designs. This policy was so successfully pursued, that, when Leo the Isaurian became, in 726, an iconoclast in Constantinople, the Pope became a rebel in Rome. The Romans proclaimed a Republic, and placed the Pope at the head of it ; and there and then were laid the foundations of the temporal sovereignty of the Roman See.

Granted a general supervision of the whole Church by the Council of Sardica, and proclaimed Monarch of Rome, the Pope now sought to become the actual head of the universal Church. But he found it difficult to realize his idea. The kings of the Frankist dynasty claimed to exercise the same powers in Church matters in the regions of Gaul as the emperors had done in Rome. England, too, though remissioned by Romish emissaries, and yielding a deference to the decisions of Rome, as an elder Church, by no means admitted the Pope's supremacy. But ambition never wearies ; and long before the close of this period,

the Pope was the recognized and absolute Head of the whole of Western Christendom.

Nor did his ambition stop here. The Head of the Church aspired to supreme authority in all the States of Europe. He accomplished his purpose in process of time by the aid of two *forged documents*. One of these, already referred to, respected the donation of Constantine to Pope Sylvester. In this it was stated that Constantine had given to the Pope the Western half of the Empire. The other was the celebrated Decretals, a body of canon law, which was made to take the place of the civil code whenever it could be introduced. For awhile the contest was doubtful, but from the time of Hildebrand, the victory was sure. Now and then a king would rebel, as in our own country; but a Bull, laying his whole country under an interdict, soon reduced him to obedience. For when all the churches and graveyards in a kingdom were closed, and people could neither get married nor buried, it would require a stouter heart than our English John possessed, to withstand the outcry. The last struggle for supreme dominion in the West, continued through a whole century by the Guelphs and Ghibbelines, ended in favour of the Papal party. The Kings of England, Scotland, Arragon, Portugal, Sardinia, and the two Sicilies, became vassals of the Pope and consented to receive their crowns from him. The Church was not now *allied* with the State; but the State was utterly subservient to the Church. When the Pope, in the 12th century, could describe himself as set up by God to govern, not alone the Church, but the whole world, the last shred of civil and religious freedom had disappeared from Europe.

In exact proportion as the Church rose in wealth, power, and worldly influence, the States sunk into feebleness and impoverishment. Starting as they did upon equal terms, the Church had distanced the States immensely. The Church had been gradually conquering; the States gradually succumbing. The Church had been constantly rising, till she could rise no higher; the States had been constantly sinking, till they could sink no lower. The Church acquired her influence by ecclesiastical assumptions; her wealth by ecclesiastical terrors. If tithes were paid at all before the age of Constantine, they were paid voluntarily; but in this period they were made compulsory, and recoverable by law, under the severest penalties. To tithes—personal, predial, industrial, mechanical, commercial—was added a host of other “dues,”—soul shot, church shot, light shot, plough alms, mortuaries, and so on. To them again was added a vast amount of real property, insomuch that, in the twelfth century, about *half* the soil of Europe was in the possession of the Church. Blackstone observes that, had William the Conqueror come about two hundred years later than he did, he would have found every inch of the soil of England in the Church’s possession.

This period embraces what are usually termed the dark ages. The Church, so called, was one of the corruptest and most fraudulent corporations that ever polluted the face of the earth. Superstition of the rankest kind took the place of religion; and religion, what still remained of it, "fled into the wilderness." But another era was now opening, and to that we proceed.

This third and last section comprises the space between the Reformation and the present time.

The Church had been "drunk with the wine of her fornication;" she was about to be sobered. The Reformation, like all other great movements, was heralded by "signs of the times." Long before Luther held aloft the torch of truth, England, Bohemia, and the Waldensian Valleys had kindled their beacon fires. The art of Printing was discovered, and the Pope said to the "pivots" of the world (as the Cardinals from the meaning of the word might be called): "This is a light that we must extinguish, or it will extinguish us." And now commenced a series of persecutions, such as the world had not seen since the Pagan cruelties of old. The *Christian* engine of persecution had been set up on the day that Constantine signed the decrees of the Council of Nice. Every *species of intolerance* was provided for then. Auto-da-fes, Bartholomew massacres, Bohemian butcheries, Waldensian outrages, slaughter of the Netherlanders, persecution of the Lollards, parrying of the Puritans, hunting of the Covenanters; Courts of High Commission, Star Chambers, Corporation and Test Acts, Five Mile Acts, Conventicle Acts, and a thousand other less known instances and agencies of cruelty and wrong, were all possible on the day that the decrees of the Council of Nice became law. It is true that, prior to the Reformation, the engine of persecution had not been in extensive operation: for whom was there to persecute? All the world had gone "after the beast." There was none that "muttered or that peeped." A stillness brooded over Europe, but it was the stillness of death; there was unity in the Church, but it was the unity of a Necropolis—not that of a city full of living, thoughtful, active men.

The Reformation divided that unity, broke that stillness, roused the sleeping powers of persecution into fearful activity. The Church supplied detectives and instruments of torture; the State executioners, and godly men, who at that time were like the "gleanings of the vintage," the victims. The position and resources of parties were shortly and sharply defined by Weston, Dean of Westminster and Prolocutor of Convocation in Mary's time, when he said to the Reformers: "You have the Word, but we have the sword." From the first hour of the Church's establishment until now, what is it upon which she has mainly relied for support? Not the Word, but the sword. Doubtless in her shall be fulfilled

that saying, "They that take the sword shall perish with the sword."

The Reformation left the Pope for the moment the Head of the Church in strictly Popish countries as before. Only ever since this period commenced, the Pope's civil influence, even in Popish lands, has been on the wane. At the present time it is weaker than ever. England threw off his yoke, but took on another which was little better. We exchanged Pope Leo for Pope Henry, but did not realize much immediate benefit by the bargain. How, it might be asked, did the Reformation in England affect the relation between Church and State? The Reformation did not *dissolve* that relation, but it *modified* it in favour of the State, or the nobles, and against the Church as a worldly corporation. The Church lost much of her property, and for the most part became the tool of the Government. When Elizabeth wished to pass an unpopular measure she "tuned the pulpits," and from the days of Henry the Eighth until now, whenever an obstructive Government sought power to carry a tyrannical measure, the "drum ecclesiastic" was furiously beaten. It could not well be otherwise; to have acted differently would have been to act ungratefully. For this Church was the creation of Government, or of the King, which, at the time we are speaking of, was the same thing. This Church was indebted to the Government for a vast amount of privilege, patronage, and pay. For her sake many of the best and bravest of English citizens were driven to seek refuge in other lands. And in return for all this, the Church acted the humble, but useful part, of "lion's provider" to the Government. But her influence is greatly weakened. Now-a-days she can render little aid to her friends, and is not able to inflict such damage upon those she calls her foes. In this hour of her weakness and adversity she is beginning to be conscious of the adulterous nature of that connection with the States which she has so long maintained. And she, who, in the beginning was "espoused a chaste virgin to Christ," but who has been strangely unfaithful, is heard "kindling her repentings," and saying, "I will go and return to my first husband, for then was it better with me than now."

II. We come now to consider the relation of State Churches to the tendencies of the age.

If the foregoing brief sketch of the history of State Establishments of religion even approximates to the truth, it should not be difficult, one would think, to come to a decision as to the *past* of such institutions. But, it is alleged, modifications have taken place of late years, whereby State institutions of religion have been rendered less offensive to Christian minds, and more productive of good to the countries where they exist, than they once were. This

may be admitted. Still it is questionable whether such improvements have induced people to look with favour upon such institutions. We shall, perhaps, be able to determine the matter by weighing the following considerations.

First : Could such an union be *originated* at the present time? There is scarcely a high churchman who would venture to say that it could. But if it could not, then we infer that the current of public opinion is running against such systems.

Secondly : Is it likely that an union between two things, one of which is *fluid* and the other *fixed*, can be a sound or permanent one? But such an union is that of the State and Church in England. For the last three hundred years, with a few unhappy backslidings, the State has been "going on to perfection," whilst the Church stands upon the principles, both of doctrine and ritual, of three hundred years ago. Such an union, which is being weakened every day by the increasing distance between the respective parties, must surely terminate in the Divorce Court! And why should it not? The opinion of the present age is, that there is no affinity between the contracting parties; that their *ends are different*; and that, if separated, they could pursue those ends with more ease to themselves, and efficiency to others, than they now can.

About thirty years ago, Mr. Gladstone published a book entitled, "*The State and its Relation with the Church.*" The main doctrine of that book was, that one of the principal ends of Government, as Government, was the *propagation of religion*. The author even asserted that of the two ends of Government—civil and religious—the religious was the more important in proportion as the soul was of more consequence than the body. But Macaulay, in his review of that work, proved convincingly that, so far from the propagation of religion being a main end of Government, it was no end at all; and that to put the religious end before the civil one on the ground of greater importance, was about as wise as it would be for a pianoforte maker to add to his business of pianoforte making the trade of a baker, because it was more important that people should have bread than that they should have pianofortes. The opinion is fast gaining ground that the principle of division of labour, working so well in all other departments, should be applied to the case of Church and State.

Thirdly : The State Church is called, and calls herself, the National Church. Now, it is clear to many that she is not the National Church, and, consequently, ought to be deprived of her status and privileges as such. Mr. Gladstone taught in his book above mentioned that the Church, meaning the State Church, ought to be maintained for its *truth*; lately he has maintained, in his chapter of Autobiography, that a State Church ought to be

maintained for its *utility*." "It is, then,"—these are his words—"by a practical, rather than a theoretic test, that our establishments of religion must be tried. For I now hold that a National Church should not be permanently upheld except for the nation; I mean either for the whole of it, or at least for the greater part, with some kind of concurrence or acquiescence from the remainder." Now, take Mr. Gladstone's principle and apply it to the case of the State Church in England. Is that Church the Church of the nation? A writer in the *Daily Telegraph*, and a churchman, answers, "not at all more than half of it." This writer estimates that in England and Wales the numerical proportions of Church and Dissent are about equal (we suppose he means proportions of nominal adherents, because, as a minister of the State Church lately said, the number of communicants in the Church of England is absurdly small). Taking into account the three kingdoms, the proportions are as 42 per cent. for Establishment, 58 per cent. for Nonconformity. The State Church, then, is not the Church of the nation, or the greater part of it. Has it the concurrence or acquiescence of the remainder? The concurrence it has not; the acquiescence it must not reckon on much longer.

The writer of the essay on the National Church, in *Essays and Reviews*, imagines that he "throws a sop to Cerberus" when he, adopting Coleridge's phrase, denominates the vast emoluments of the National Church, "the Nationality." He speaks of this nationality as if it were distributed through the nation, as if any man in the kingdom might have a share in it. But we have seen that half the nation is excluded on conscientious grounds from touching it. The truth is, that the vast annual revenues accruing from an aggregate property of thirty millions in fee simple, is mainly in the hands of the aristocracy. The revenues of the Church were national in the beginning, and in a less degree down to the Reformation. Originally they were divided into four parts, whereof the bishop and his family got one, the clergy another, a third went to uphold the edifices, and a fourth to relieve the poor. But at the Reformation, Harry and his barons divided the spoil amongst them. More than half of the Church patronage, then or since, got into the hands of private persons. A host of "lay impropiators" take the great titles for doing nothing, and give a miserable pittance to a curate or a vicar to do the work. The fattest livings are usually retained by the nobles for their younger sons or relations, and "reversions of livings" are openly bought and sold. How, then, can the endowments of the Church be called national? So far as the appropriation of the revenues goes, the Reformation was a curse rather than a blessing.

Fourthly: There are days in which nearly everything is called upon to give a reason for its existence. What sound and sufficient

reasons can State Churches give for their existence? Why, first, "the State Church is the National Church." This has been disproved; the State Church neither does the work of the nation, nor suffers others to do it if she can help it. Had she done the work of the nation Dissent would never have existed. "Well, but surely the National Church is the great bulwark against Romanism!" Rather, is it not the training-ground for Romanism? Whence does Rome derive her converts?—from the "sects," as they are called, or from the State Church? "However, ministers of the Establishment, being independent of their congregations, can use more freedom of speech than ministers who are dependent on the voluntary offerings of the people can afford to do." Practically, the reverse of this is the truth. To use "great plainness of speech" requires not social independence, but moral courage, with experience of the truth of the message to be delivered, and faith in it; and he who alleges the above as a reason for the continuance of a State-paid clergy, is equally ignorant both of the early ages of Christianity and his own times. "But some respect should be paid to the ecclesiastical edifices, especially the cathedrals of the country, since these are the glory of our land." Admitted; but respect can be paid to the edifices without perpetuating the union between Church and State. Cathedrals are wonderful monuments of architectural skill and superstitious piety; but what of their present occupants? When monasteriums, or "ministers," as they come vernacularly to be styled, were the heads of large "circuits," a kind of rendezvous for a considerable number of itinerant monks, they probably were beneficial as well as ornamental to the nation. But can any one say of what earthly use deans and chapters are? The yearly revenues of deans and chapters, exclusive of the salaries of bishops, is £350,000. Can any one say what the nation is the better for this enormous outlay? "Still, if you dissolve the union, the Church will be split up into a number of sects." Is not that already the case? Macaulay once said, speaking of the English State Church, "Her frontier sects are much more removed from one another than one frontier is from Rome, or the other from Geneva." "But the foundations of the Church were laid with the foundations of the monarchy; consequently, if you disturb the one, you will unsettle the other." Here the premiss is doubtful, and were it not, the conclusion does not follow. Is the Queen's authority set at nought in the colonies because there no hierarchy exists? Or are Dissenters less loyal than their neighbours? The ancient character of the union may be a reason why it will be difficult to dissolve it, but no reason at all why a dissolution should not take place. "But though you should succeed in disestablishing the Church, you cannot disendow her; her revenues you cannot touch." Why not? They have

been touched ; they have changed hands six or seven times ; they have been "commuted." Why should they not be transmuted, or, transfered ? Why should not they flow back into some of their original channels ? On the whole, it may be safely affirmed that such reasons will be deemed neither sound nor sufficient for the longer continuance of State Churches. The reasons against such institutions are stronger than the reasons for them. But the "silent forces of the time," stronger far than all the reasons that could be urged, are utterly opposed to State establishments of religion.

What, then, is the duty of Christians in regard to such institutions ? A few words on this question will suffice. It does not appear that the duty of Christians towards State Churches can be deduced from the demonstrated unfitness of such institutions to present society. What is right can never be made wrong, and what is wrong can never be made right, by the varying tendencies of societies or ages. Were that so, it would have been the duty of all Frenchmen to have become infidels during the French Revolution. This duty rests upon higher grounds. It is the duty of every Christian to ask himself not merely whether State establishments of religion be politically expedient, but whether they be scripturally right. The tendencies of society in relation to any institution in any given period, may make it more easy or more difficult for a man to do his duty in respect of this institution ; but they don't impose any duty. Six hundred years ago, when the views of men were all in favour of State establishments of religion, it was as much the duty of a Christian to be opposed to them as it is now, when the current of public opinion is running strongly against them. What ought never to have been is unjustifiable and wrong in every moment of its existence. Now, it is the opinion of many Christians that State establishments of religion ought never to have been—of many, but not of all ; for, notwithstanding the obvious disagreement of such institutions with the New Testament Church, with the Church of the first three hundred years of the Christian era, and with the modes of thought of the present age, they are believed, by many excellent persons, not only to be useful, but right. This is due to their training and associations. This portion of the community is an inert mass, which the tide of public opinion will have to carry along with it.

Another part of the Christian community see clearly that State Churches ought to be demolished. But they demur about taking part in their demolition. They have *two reasons* for their conduct. First, they wish "to live peaceably with all men." Secondly, they do not wish to defile their hands with politics. But how any reason whatever can absolve a man from doing what is right must be left to the Jesuits to answer. And such reasons ! Why had the first always prevailed, we should have been in the midst

of the dark ages until now. Erasmus saw what ought to be done as clear as Luther did; but Erasmus was a man of peace, or at least he disliked the idea of exposing his own person to the vicissitudes of personal conflict; and if, as a friend of ours lately said, he forged bolts for other people to shoot, he looked out upon the fray from the safe retirement of his own study. Had there been in the sixteenth century only an Erasmus, there would have been no Reformation. Luther loved peace as much; but he loved truth and righteousness more than Erasmus. The plea of peace is often nothing better than a confession of want of nerve and moral courage to do what is right. And, then, why such fear of politics? Are politics poison? Has not too much been said against Christians having anything to do with politics? Are there no political duties that a Christian man owes to himself or his neighbour? Should the Government of a professedly Christian country be left in the hands of the unchristian part of the population? The separation of Church and State will be effected, and it becomes the Christian part of the population of this country to see that it be done as justly, as well as speedily, as possible.

But there are different ways of discharging the same duty. The modes of action will depend upon the spirit or animus of the parties concerned. Now there are at least four different sections in the population of this country, each actuated by a different spirit towards State Churches, and therefore prepared to pursue each a different line of policy towards them. There are, first, the warm friends of such institutions, who can see little or nothing that is amiss in them, and who think that they should be let alone. Secondly, those who admit that there is much amiss, that what is amiss should be corrected, that abuses should be diminished, but that the institution itself should be spared. Thirdly, those who, like the late William Cobbett, are so one-sided and revolutionary, that rather than be at the pains to carefully and justly disentangle the relation between the Church and the State, would serve it ruthlessly, and cast thousands of persons, totally unprovided for, upon the world. Fourthly, those who see very much that is amiss, but who aim to deal with it in a Christian spirit, and to apply the necessary remedies in a considerate manner; peaceable, but decided; constitutional, but thoroughgoing; who believe that the cause of truth and the interest of the Protestant Episcopal Church itself will be most effectually promoted by putting all the churches in the kingdom on an *equal footing*, and applying the ecclesiastical rent charge and other national property which the State Church at present possesses, to educational, charitable, or other strictly civil purposes. To this section we desire to belong, and would earnestly seek to persuade all Christian people to—patiently but persistently, kindly but firmly, earnestly but

intelligently—stand up for the entire separation of Church and State.

There is reason to believe that this consummation is not far distant. "The night is far spent, the day is at hand." For ages the truth was enslaved, but is now regaining her freedom. For more than a thousand years the true glories of Christianity were concealed beneath a host of hierarchical pomp, worldly power, and State pay. But the voice of the ancient prophet is now ringing in her ears, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Had truth not been perennial, ere this she must have perished. Under cover of her pure and noble name, what unblushing frauds were perpetrated! what horrible crimes committed! what violent injustice practised! Put back into the darkness and not allowed to open her mouth, the foulest lies were uttered in her name! But she is perennial, and also prevailing. Her best days are yet to come, her greatest achievements are yet to be won. The lines that O'Connell addressed to Ireland may, with much more truth, be applied to the Kingdom of Christ upon earth:

"The nations are fallen, but thou art still young,
Thy sun is but rising, while others have set;
And though slavery's gloom o'er thy morning hath hung,
The bright noon of freedom shall beam on thee yet."

JOHN WENN.

ART. V.—FEAR: ITS PLACE AND POWER IN CONVERSION.

CONVERSION means a turning round. In a theological sense it implies a change in condition and character, than which none can be more interesting and important. It not only involves a revolution in our views and affections, but contains the beginnings of issues which are most momentous and profound. It is not our intention to discuss the nature of this spiritual transmutation, or to dwell upon those Divine and human evidences—those internal and external criteria by which its reality may be ascertained. Our remarks will be confined to the state of mind anterior to conversion. We wish to point out some of those phenomena which precede this crisis of being, and to shew how far fear contributes towards it. Our thesis will resolve itself into the following order. Fear: its production, its uses, and its limits in conversion.

Fear is understood to be an affection of the human mind. By the employment of the adjective we must not be understood to deny the existence of fear in the brute; but as our path does not lie through the domain of animal psychology, we may not adventure thither on this occasion. Fear is compounded of two elements, the intellectual and the emotional. It includes, not only the perception of danger, but likewise the awakening of uneasy or horrifying feelings. The creation of fear depends on the nature of the object presented to the mind, and the condition of the subject. In order to produce fear in the mind of the sinner, the object brought before it must be true, must be important, must bear a correspondency with its capacity. These characteristics we claim for the evangel of our Lord; namely, truthfulness, importance, and adaptation. Whilst all the contents of the Gospel are verity and truth, and are all invested with deep significance, we opine that all the doctrines of Christianity are not alike calculated to awaken the sinner when sunk in ignorance, or wrapt in worldliness, or inflated with pride. Man's spiritual degradation is exceedingly low. He is far sunken in the "horrible pit," and in the "miry clay;" and this, even in despite of refined manners and scholastic acquirements. Nay, it is not difficult to shew that the most intense depravity is often associated with high intellectual culture. Admitting this fact, it will be found that a certain class of truths is the most likely to fill the guilty soul with apprehension and alarm; such as the doctrine of human responsibility, the nature and heinousness of sin, the purity and justice of God, death, judgment, and the torments of hell. Is it possible, one might ask, for the untutored savage to appreciate those delicate harmonies of sound which are sometimes produced at musical oratorios? The strong, the boisterous, the deafening chorus might please him, but the more plaintive and bewitching strains would fall with leaden dullness on his untutored ear. So we may take the instrument of truth and evoke some of its deepest and sweetest melodies. We may preach about some doctrine that will touch, and melt, and transport the heart of the believer; but the sinner rarely feels the charm, be the charm never so cunning. The dulcet tones of the silver trumpet may please the ear, but the hoarse blast of the ram's horn works destruction. The rule observable in Scripture is, that fear has been awakened in the minds of individuals and nations by declaring the judgments of God. Let us take Peter's sermon on the day of Pentecost. The audience was addressed on the subject of Christ's Crucifixion. That deed had been recently perpetrated. It was fresh in their memory. It was an act to which they had personally contributed. Peter declared that in crucifying Jesus of Nazareth they had slain "a man approved of God." The speaker then made it apparent that this man, whom they slew and hung

upon a tree was the Lord's anointed. The crushing charge was then delivered, that in their blindness and hatred they had actually murdered him, who was "both Lord and Christ." Imagine the consternation of the assembly. Their guilt appeared as clear as the light. They realized the enormity of their crime, and "were pricked in their heart;" and fearing lest the Divine vengeance would overtake them, they said, "Men and brethren, what shall we do?"

On the other particular we observe that there must exist a capacity in the sinner by which he may perceive the object so presented and be rightly affected thereby. Danger unapprehended is to the mind no danger at all. If no peril can be discerned, no alarm can be felt. Without this receptivity, fear is impossible. In his normal state man is blinded by the god of this world, and his affections are alienated from the life of God. Thus, those subjective conditions on which fear can be produced are wanting. In order to save men, a supernatural external revelation was needed: the same necessity existed for the communication of a supernatural internal power. That power is now given: "The free gift" having come "upon all men unto justification of life," a Divine energy is brought to bear upon the sinner. The Spirit is sent not to supersede individual effort, but to help his infirmity; so that there is both a distinction and a blending of the human and the Divine. Co-working is a law of conversion. The willing and the doing are of us, but the production of that willingness, and the creation of that power, are of God. The Holy Spirit is given to "reprove the world of sin, and of righteousness, and of judgment." His office is to open men's eyes, to clear and invigorate the understanding, and to convey to the mind a true, a vivid, and an impressible view of its imminent peril. But even such a perception of spiritual danger may fail to excite fear. If the conscience be seared, if the heart be steeled and set against Divine impressions, this emotion will not be produced, or will be produced but faintly. Fear can only be properly awakened when the stony heart is removed, and the heart of flesh is implanted: and this the Spirit only can effect. By his gracious operations, a keenness, a softness, a delicacy of tone, is imparted to the moral susceptibilities. Under his direction and energy the arrow of conviction pierces the very marrow of the soul. The ploughshare of truth is driven through and across the heart making long furrows and deep. The terror of the Lord becomes photographed on the sinner's conscience. And what is the result?—the awakening of fear. As the Holy Spirit brings the truth home to the man, he becomes more impressed with its awful reality, and as the impression sinks deeper and deeper, the fountain of the heart is broken up. Fear rises and overwhelms every other conviction;

and, beneath its terrible swellings and upheavings, he cries out with sinking Peter—"Lord, save me."

One use of fear is to deter the sinner from committing sin. It acts the part of police. It restrains the license of thought. Thought has its liberty and its license. There are limits of religious thought, and men sin in thought. Scattered throughout the sacred volume such expressions as these occur: the "thought of foolishness," "vain thoughts," "doubtful thoughts," and "thoughts of iniquity." Folly is often iniquity in the bud; and vain thoughts frequently develop into thoughts of evil. The sinner sometimes cherishes hard thoughts of God. Beginning in scepticism, he may end in infidelity. But let fear be awakened, and his views of Divine things will be checked and modified. Being produced by a perception of spiritual realities, deepened and intensified by the Holy Ghost, fear invades the province of reason, speculative tendencies are limited, and the thoughts, the reasonings, and the language will be partly, if not thoroughly, revolutionized. The image impressed upon the sinner's consciousness will thus reflect upon the understanding a purer and divine light, revealing to him his danger more clearly, and guiding his feet into the path of peace. Fear exacts a deterrent influence on the imagination. Probably, more sin is committed in the region of fancy than in the domain of pure thought. The imaginative faculty possesses a strong creative and constructive power, and yields the most delicious enjoyment. It calls up objects, binds them into the most fantastic and bewitching forms, invests them with real or fictitious ornaments, and enslaves the mind in a captivity from which it is difficult to escape. Now, the sinner often becomes a slave to this evil. He becomes a mental debauchee. By this ideal prostitution, the intellectual and moral stamina is wasted, and the soul becomes shrivelled and effeminate. But let fear be powerfully awakened, and those polluting scenes change. The "form of creeping things," the "abominable beasts," the "idols" portrayed upon the walls round about, fade; and the heart is transfixed with horror as the sentence flames upon the wall, "how can ye escape the damnation of hell?" Under the influence of fear the creations of imagination take another form, and assume a different hue. The terror of the Lord lights up the chamber of imagery with a lurid glare. The snares, the fire, the brimstone, the horrible tempest, enter into strange and startling combinations, and the sinner realizes a foretaste of that worm that never dies, and of that fire which is never quenched. Fear restrains the passions by changing their quality. Fear hath torment in it. It is this property, which, diffusing itself throughout the passions, imparts to them a different quality and tone. Let the sinner's heart be set on the acquisition of wealth, and thereby his avari-

cious disposition be excited—the feeling thus produced affords him pleasure; but when fear takes possession of the soul, the sweetness will speedily evaporate. The tormenting element in fear will turn the honey into gall, transmute the gold into dross, and awaken the confession, “all is vanity and vexation of spirit.” The passions are also restrained when by sheer force fear limits and overcomes them. It rears a banner against the surgings of lustful gratification, and declares, “Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.” When this emotion is intensely excited, it becomes all-absorbing. For the time being, it almost crushes every other sensibility. As fear is lashed into fury by the terror of the Lord, the soul faints by reason of the oppression, and exclaims, “All thy waves and thy billows are gone over me.” The tearful eye, the blanched cheek, the quivering lip, the prostrate form, will be succeeded by the deep and bitter cry, “Sirs, what must I do to be saved?” If fear thus exerts a restraining influence over the reason, the imagination and the passions, it is needless to observe that the outer life will be correspondingly affected.

The second use of fear is to constrain the soul to seek the Saviour. It is sometimes affirmed that, in religion, fear is an unworthy motive by which to be actuated. To seek the salvation of the soul from the mere promptings of fear, cannot, it is thought, be acceptable to God. With regard to this point, we may remark that fear does not constitute the primary or the exclusive motive. It is always blended and strengthened with other and higher elements. In conversion, the mind passes from a lower to a higher state. Here exists a succession (rapid, it may be), in its moral and intellectual modes. Fear may be but the lowest condition, yet is it necessary to the production of those more elevated and spiritualized states which result in personal salvation. We do not positively affirm that no man ever has, or even can be saved unless his fear be appealed to and excited; but with the most of men self-preservation is the starting-point. The majority of conversions commence here. The sinner comes to Jesus because he cannot do without him. The experience of the Philippian jailor is reproduced in almost every genuine penitent. It is admitted that whilst the masses are to be reached in this manner, the more educated and refined classes of society must be urged to seek the Saviour on the promptings of a higher motivity. It might be sufficient to observe that human nature, as such, is about the same in all the grades and distinction of civil and barbaric life. In its essence, its origin, its root, humanity is one; and the same means which are efficacious to the saving of the one part, are the most likely to be effectual in the salvation of the other part. But let us select Paul's conversion. It will be allowed that Paul was favoured with a liberal

education, and may be regarded as a representative of the learned class. If the antecedents and surroundings of this case be attended to, it will appear that the mental state experienced by the cultured Saul of Tarsus, was almost, if not altogether, identical with that felt by the barbarous jailor of Philippi; both men were under the influence of fear. Saul's previous character was that of a "blasphemer, and a persecutor, and injurious." Of himself he says, "beyond measure I persecuted the Church of God, and wasted it." These, and similar expressions indicate that prior to his arrest, Saul was in a fever of excitement. Misdirected zeal awakened all the energies of his nature. His hatred of Christianity was wrought up to the highest point of intensity, and he journeyed to Damascus "breathing out threatening and slaughter against the disciples." For a time his fanaticism resolved itself into a monomania, as he says, "being exceedingly mad against them." In this state of blind and ungovernable fury, "suddenly there shined round about him a light from heaven;" and a more than human voice addressed him: "Saul, Saul, why persecutest thou me?" But even these supernatural phenomena would fail to produce the desired effect. They might awaken temporary alarm, but would lead to no real and lasting change. Jesus therefore sought to break his heart, to awaken him to such an apprehension of his danger as would produce that repentance which needeth not to be repented of. And this he does by declaring, "it is *hard for thee* to kick against the pricks." Here then was an appeal to his fear. It was the statement of a principle that he who fights against God will be the loser in the end. As if Jesus had said, it is a hard struggle, Saul, in which thou art engaged, an unequal contest, a conflict which will only entail upon thyself lasting ruin and disgrace. The iron now entered his soul. This conviction of personal loss—this, it is *hard for thee*, was as "Sharp arrows of the mighty, with coals of juniper." There Saul lay, the light shining, the voice speaking, his inward agitation reaching to every nerve, affecting every muscle; and he, trembling and astonished, said, "Lord, what wilt thou have me to do?"

Inadequate views of the plan of salvation constitute one limit of fear. It is one thing to possess a view of danger, and another thing to know whither to flee for shelter. The former may be to the latter as the antecedent is to the consequent, but they by no means stand co-related as cause to effect. Fear includes an apprehension of danger; so far then it is a mental act; but it does not follow that the amount of illumination essential to the creation of fear, is sufficient to lead the mind to a saving knowledge of the truth. The mind may be so far enlightened as to realize its position, but higher manifestations of the person and work of Christ are needed, and still further revelations of the sinner's duty are requisite,

to conversion. In dealing with a mass of ungodly persons it is legitimate and necessary to deal somewhat freely in denunciation. If, however, our presentations of the truth be one-sided or fragmentary, we shall labour almost in vain, and spend our strength for nought. Evangelists, so called, chiefly preach about hell and damnation. Under such discourses the congregations become excited, if not electrified; and numbers sincerely profess to undergo a spiritual change. How then does it happen that after the subsidence the residuum of good is frequently so small? One reason is, that the fear which has been thus awakened is often of a morbid kind. There may be plenty of weeping and wailing, but these may be but the expression of maudling sentiment, or coarse passion. The emotion thus excited may be boisterous, but not deep; animal, but not spiritual. The vulgar and reckless manner in which the dread realities of futurity are occasionally meted out never touch the keener sensibilities; the surface may be ruffled, whilst the hidden depths of the heart remain unmoved. By dwelling on moral accountability, the shortness of human life, the solemnities of eternity, we may terrify the sinner; but to terrify is not to save. Men are not saved by fear, but by faith in our Lord Jesus Christ. Let such momentous truths be followed by clear expositions of the atonement, repentance, justification by faith, and the work of the Spirit; let these evangelical dogmas be enforced by all the arguments and powers at our command, and the results would be more encouraging. If we cannot allay fear, better never awaken it. If we cannot point the sinner to the Saviour, better let him alone. If we will excite his apprehension, we are bound to lead him to the Cross, for there only can he find peace, and by that alone can he be saved. Unless Jesus be fully preached, the fear which is thus excited is apt to degenerate into sensationalism, or to congeal into spiritual indifference. How, then, is an intellectual limit, a limit of thought, a limit which is sustained by ignorance and prejudice, and which can only be removed by clearer and more comprehensive views of the plan of salvation?

Another limit of fear is the dominance of other passions; like a state that is agitated by civil war, so the human heart is disturbed by conflicting elements, each contending against the other, and all striving for dominion. Hence we speak of the master-passion—that in the gratification of which the whole energy of the soul is elicited and absorbed. The truth must be so exhibited and enforced that fear may not merely be awakened, but that other tyrannical and usurping passions may be dethroned. Fear must not only be excited, but kindled to such a point of intensity as to render it, for the time being, the master passion of the soul. How frequently men's fears have been awakened; but by the force of other antagonistic feelings they have been limited,

and neutralized, and finally subdued. Elijah foretold the terrible judgments which should overtake the house of Ahab; "And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." Here then is the presence of fear, and here are the signs of genuine penitence. But mark the sequel. See the *hatred* of the king against Micaiah, in allowing him to be smitten in his presence, and in casting him into prison; his *avarice*, in failing to make restoration to the house of Naboth for robbery and murder; his *cunning*, in advising Jehoshophat to appear in battle arrayed in the royal robes, whilst himself would appear in disguise. It is evident that the fear which the prophet's message excited in Ahab was limited and overborne by stronger passions, and that he died as he had lived. Turn to Felix. Paul selected that class of truths which was the most likely to affect the iniquitous judge: "he reasoned of righteousness, temperance, and judgment to come." Under the powerful arguments and stirring appeals of the prisoner, Felix trembled, but Felix was not converted. How, then, are we to account for his impenitence? There are two classes of fact which may assist us in ascertaining the cause of his unbelief. Felix had been for many years a judge unto the Jews, and must have possessed some acquaintance with their scriptures, their polity, and their customs. When Paul stated the ground of his offence, namely, his belief in the doctrine of the resurrection of the dead, Felix suspended the case, "having more perfect knowledge of that way." In his defence the apostle reasoned with his judge, and the efficacy of his reasoning is apparent from the fact that Felix trembled. Also, after Paul's commitment, the Governor sent for him frequently, and "communed with him." These points indicate that Felix was not destitute of religious instruction and privilege. On the other hand, observe his *cruelty* in detaining Paul a prisoner two years without a justifiable cause; his *artful policy*, in leaving the apostle bound, in order to show the Jews a favour; his *greed of gain*, in that "he hoped also that money should have been given him of Paul;" and lastly, his *licentiousness*, in living in adultery with Drusilla. It is clear, therefore, that the fear which Felix experienced was limited by depravity, rather than by ignorance. His rejection of the Gospel arose from sheer badness of heart. He loved darkness rather than light. In the presence and by the operation of such turbulent passions, well might his trembling speedily subside, and his fear pass away like the "morning-cloud, and as the early dew."

The last limit of fear is the reception of salvation by faith in our Lord Jesus Christ. No sooner is the sinner's relation to God changed, than his entire feelings undergo an alteration. The quality and intensity of the emotions depend on that relation. It

is the consciousness of our alienation from God that renders us miserable : it is the consciousness of our restoration to God that makes us happy. In our unregeneracy, fear is tyrannical and regnant: in our justified state, it becomes softened and subdued. It is written, "love is the fulfilling of the law;" but it cannot be affirmed that fear is the violating of that law. "Perfect love casteth out fear"—the fear that hath torment in it, or, rather, the tormenting quality—that which gives to fear its sting; but fear as an affection of the human mind, fear as an element in the new birth, fear as a stimulus to watchfulness and prayer, still remains. It yields to other and higher feelings, but still exists. It descends from a higher to a lower place, and occupies a subordinate position in Christian experience. In conversion fear receives a different colouring and a calmer tone, and blends with other emotions in contributing to perfect the inner life. We may witness fear operative and restrained in the case of the Disciples when overtaken by a storm on the Galilean sea. With those mariners self-preservation was the engrossing thought. Their fear invested the danger with greater nearness and reality. They came to Jesus because they were afraid. The terror of death prompted them to seek his intervention. Their cry was that of drowning men: "Lord, save us: we perish;" and the calm which immediately succeeded was a type of that ineffable serenity which overspread their agitated souls. They were saved not by their fear, or by their cry; but by the presence and power of the Master. So is it with the penitent sinner. The terror of the Lord may cause him to break forth, "My flesh trembleth for fear of thee; and I am afraid of thy judgments;" but when Jesus speaks forgiveness to his troubled conscience—

"Fear gives place to filial love,
And peace o'erflows the heart."

T. P.

ART. VI.—GERM LIFE, AND THE RESURRECTION OF THE HUMAN BODY.

ALL Christians believe in the resurrection of the body. The doctrine is plainly stated in the Bible. There is, however, a profound mystery surrounding this great question: "How are the dead raised up? and with what body do they come?" Paul, in meeting that question, has turned our attention to the germ-life of a grain of corn: "That which thou sowest is not quickened, except it die. Thou sowest not the body that shall be, but bare

grain, it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." A grain of wheat is put into the ground, it germinates. One set of tender fibres, fed by the part of the grain that makes our bread, creep away from the light and spread themselves out under the surface of the earth, while other fibres rear their little points above the earth and grow and feed in the light. How strange that from one minute germ there should be two classes of fibre, both fed by the same grain. Yet one class is designed to feed on the cilica of the earth; the other, on the carbon of the atmosphere. A grain of wheat contains much; the roots, the stem, the blade, the ear, the seed basket, the chaff-scales, the blossoms, and the full corn are all wrapt up in their germinal elements, in that one grain. More than this, they are all enclosed in that minute granule, which annually finds its way, when the wheat is in blossom, into the ovarium, where the germ, fructifying, forms the grain of corn. In that small granule, which cannot be seen by the naked eye, there lies the germ of future corn. So also is the resurrection, or springing up, of the dead. "It is sown in corruption; it is raised in incorruption." The Apostle points to the germ-life of a grain of corn, and applies the principle to the resurrection of the body. The grain may die, or it may be kept from decomposition; in either case the germ has in it the power of life. The corn-grain is the body of the germ; the body dies, but the germ lives. We intend, in this paper, to point out the teachings of Nature on this subject, and to show the harmony of physical science with the teachings of the Bible.

I. Science teaches that there is a germ connected with every organized body, whether vegetable or animal.

Paul speaks of a vegetable body, and then applies the principle to animal life. This may appear strange to some men, but in the scientific aspect of the question, there are common grounds of agreement in vegetable and animal bodies. Each body is the development of a germ. Out of three-hundred-thousand different species of bodies, vegetable and animal, not one has ever been found except a germ has been connected with it; therefore all organized bodies agree in this particular, that they are the outgrowth of different germs. Plants feed also, just as much as animals do, only in a different way. And they provide food for their young. A grain of corn contains a quantity of starch, which, during germination, is converted into sugar, and the young plant feeds upon this store of sugar until it is able to draw food from the soil. Plants breathe air as really as animals, only in a different manner. Animals respire by the contraction and expansion of the lungs; and as the animal takes in air by the lungs, so does a plant by its leaves. Further, plants can be poisoned. Narcotic poisons

have destroyed plants as really as the same poisons have destroyed animals. On these physiological principles, therefore, the Apostle's argument loses none of its power. There is great difficulty in drawing the line of distinction, in many instances, between plants and animals, for the germ-life of each is, in a great measure, beyond the power of human investigation.

Many of these germs cannot be examined, even under the most powerful microscopes; yet the germ, though it may not be the forty-thousandth part of an inch in size, is the nucleus of the body. But the germ is not found alone; it is surrounded by a mysterious covering called a cell. Dr. W. B. Carpenter, F.R.S., speaking on this subject, says:—"Between the animal and vegetable cell there seems to be no other essential difference than what relates to the chemical composition of the membrane which forms its wall. A cell is a minute bag, or vesicle, formed of a colourless membrane, in which no structure can be detected, and having its interior filled with some kind of fluid. The original form of the cell is globular, or oval; but when there are a number in contact with each other, and pressed together, their sides become flattened, so that when they are cut across no intervals are seen between them, but their walls are everywhere in contact. Of such tissue, the whole plant, in the lower tribes of the vegetable kingdom, and all the softer portion in the higher, is composed. It does not form so large a part of the structure of animals, but we shall find that *their vital functions are as much dependent upon the agency of cells as are those of plants.*"

The leading men in physical science have pushed their inquiries in search of the germ, which is the principle of life, as far as they can, and all they can state is, that all kinds of life, whether animal or vegetable, commences in a cell. During the spring of the year, the trees, plants, weeds, and flowers, put forth millions of pollen-grains. And what are pollen-grains? Are they not the development and outgrowth of the original germ of the plant or tree? Does not each anthera contain a vast number of pollen-grains? And does not each grain contain the germ of life? One celebrated physician says:—"If the structure of the pollen-grain be considered, it will be perceived to correspond precisely with that of other cells of cellular tissue; differing chiefly in its power of separating itself from the rest, and of sending forth little granules which are to form new plants, instead of adding to the number of cells in the parent structure. Every cell of the confervæ, it will be recollected, may be regarded as essentially a pollen-grain." The little granules put forth by each pollen-grain contain the power of life. Now, how much physical bulk is there in one of these granules? Some pollen-grains are so small that five thousand of them, put in a straight line, would not reach

an inch in length; or it would take twenty millions of them to cover the surface of a shilling. Yet in one of these grains there are several little granules, and these granules contain the germs of life. So, whether we examine pollen-grains and trace them into the ovarium of the plant, or examine the action of separate cells, we come to the same conclusion, namely, that the *germ* of life is so exceedingly small as to baffle all attempts of analysis. Still the germ is there.

Every body has its own germ: "God giveth it a body as it hath pleased him, and to every seed his own body." The vegetable body of an oak tree cannot be produced by the vegetable germs of the catkins of the hazel, or ash, or any other tree. There is a physical law unifying the various forms of life. This law is stamped upon every germ. All the diversity of organized life is caused by some peculiar power. Each body in the universe is marked off in some way from every other body. Two kinds of wood grow on the same soil, yet the one appropriates the earth and the gases and turns them into delicious fruit, which are carried to a gentleman's table; while another tree growing by its side, turns the earth and air into poison. The gardener cannot alter this. The earth and the air are not the cause of the difference. The reason why one tree differs from another is, because God has given to every seed its own body. The difference is in the germ; therefore, the law of identity is connected with the germ of life. This is evident from common observation. The farmer not only knows wheat, when he sees the fields whitening for the harvest, but he knows the grain of wheat from every other grain. This mark of distinction is connected with every other stage of life. Even the pollen-grains differ both in size, shape, and colour; but when the subject is pushed further, and we come to life in its germinal originality, there is no difference *manifest* between vegetable and animal cells. But the difference is there. All the peculiarities of the future body are connected with the original cell, from which that body proceeds. These original elements of life were created by the power of God. He did not cause the vegetables to grow spontaneously to perfection out of the earth, but created them before they were put into the soil. The Bible teaches this truth very beautifully: "God made the earth and the heavens, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." Gen. ii. 5. After this, he planted the garden, and caused the earth to bring forth abundantly.

II. *Science teaches that the germ is the moulding and controlling power of the body.*

The miniature oak tree is within the acorn. Not a root, branch, bud, or leaf of the tree can exist apart from the power

of the acorn. True, no roots, or fibres, may be seen by the human eye within the little acorn, but they are all there, and from them the complete tree will, in due time, be developed. But the acorn is an organized substance in a certain stage of development. The vital germ elaborated life-cells for months before the acorn was formed. The germ enclosed in the acorn has assumed a position independent of the tree. A thousand acorns may be carried from the tree to another part of the world, and each of these acorns may, in time, become a perfect tree. The same idea holds good in reference to animal life. Take, for example, the larvæ, chrysalis, and perfect butterfly. In each of these stages of life the germ is vitalizing and turning other organized substances to a definite end. The life of the insect first commences in a cell, the cell becomes developed in ova, and the little eggs, not much larger than the point of a pin, are placed by the mother insect on some appropriate vegetable. On this vegetable the little egg stands in the same position as the acorn does when placed in the soil. Within the little egg is the germ of life. Now, put that egg on a man's hand; he cannot feel it, neither can he see it, unless he has remarkably good eyes. As he looks at that little point of life, tell him that it contains twenty legs and feet, two kinds of bodies, two hundred yards of silk, sixteen thousand eyes, or lenses of sight, a vast number of veins, nerves, and joints, four beautiful wings, which are two or three inches across, and belonging to these wings some three hundred thousand beautiful feathers, and each of these feathers marked by some of the most beautiful pencillings in nature. Science teaches us this. Now, can a man really believe these lessons of nature, and yet doubt the teachings of the Bible on the resurrection of the body? First of all, the germ appropriates the food provided by the parent within the little egg, then the developed germ, in the form of a tiny reptile, bursts through the shell and begins to feed on the leaf; after the common changes of the caterpillar, the insect assumes the form of a chrysalis, but there is the same germ of life in all these stages, and at length, the perfect insect, in all the glory of insect perfection, moves through the air clothed in robes of beauty. Where is the crawling caterpillar now? Where is that unseemly body that marked the early stages of life? Where is the identity of this living thing? The body of the caterpillar is nothing like the body of the butterfly. But the germ of life is the same through all the stages of development. Therefore the identity of being is in the germ. The vital germ turned vegetable life into caterpillar, and then turned caterpillar life into a life of beauty and perfection. These principles are the same under other circumstances, and in reference to every animal organization.

The germ of life repeats itself in every part of the body. The

thousands of blossoms on the trees are only so many beautiful garments put around the filaments and anthers to preserve the pollen-grains for the ovarium. Plants can also be propagated from stems and leaves, and buds contain the germinal elements of life. And even in animal bodies of the highest organization these insignificant cells do a mighty work. Carpenter states, that the various tubes and vessels through which the blood and other fluids are conveyed, have their origin in cells precisely as they have in plants. In the lowest animals no such tubes exist; and the same is the case even with the highest in their early condition. For these consist but of a mass of cells, of which some afterwards become cartilage, some are converted into bone, some into muscle, and so on; whilst some break down into each other, so as to form the tubes required for the conveyance of fluids from one part of the system to another, just as they are in plants." Therefore, there are life cells in every part of the human body, just as there are life cells in the leaves and roots of plants. One writer says: "The cells which float separately in the blood seem to be continually undergoing a change—dying, and giving birth to others." Can any one look at these facts and say that there is no germ in the human body? We have frequently bled our own fingers for the purpose of examining the corpuscles of human blood, and we have frequently been surprised by seeing a number of white cells similar to the germ-cells of plants. One high authority states: "That in the blood or nutritious fluid which circulates through the bodies of all but the very lowest animals, there may be seen a number of *colourless cells* floating in the liquid, and carried along in its current. These cells are also to be seen in the nutritious fluid which is taken up in the absorbent vessels of higher animals, and which is gradually being converted into blood. They contain a number of minute granules, which appear to be the *germs of new cells*."

III. *Science teaches that the germs of life may exist in a dormant state for ages.*

It is probable that there are thousands and millions of germs, both of vegetable and animal bodies, now lying dormant in the earth; and there are millions of these germs floating in the air. We will proceed to lay a few of the facts, which men of science have gathered, before our readers.

"To the westward of Stirling there is a large peat-bog, a great part of which has been flooded away, by raising water from the river Teith, and discharging it into the Forth, the object of this being to lay bare the under-soil of clay, which is then cultivated. The clergyman of the parish was on one occasion standing by, while the workmen were forming a ditch in this clay, in a part which had been covered with fourteen feet of peat-earth: observing some seeds in the clay, which was thrown out of the ditch, he took

them up and sowed them ; they germinated, and produced a species of chrysanthemum. A very long period of years must have probably elapsed whilst the seeds were getting their covering of clay ; and of the time necessary to produce fourteen feet of peat-earth above this, it is scarcely possible to form an idea." Similar facts have been brought to light in America, and in many other places, Dr. Lindley gives the following : he says—"I have now before me three plants of raspberries, which have been raised in the gardens of the Horticultural Society, from seeds taken from the stomach of a man, whose skeleton was found thirty feet below the surface of the earth, at the bottom of a large mound." Evidence abounds to show that the germs of plants preserve their vitality for ages. On the vitality of some animals Dr. Carpenter states, and we know of no higher authority, "That death and decay are continually going on in every living animal body, and are essential to the activity of its functions." Further, speaking of the vital power of some animals, he says, "Amongst the most remarkable examples are the *wheel-animalcules*, some species of which may be completely dried up, and may be even exposed to a temperature much exceeding that of boiling-water, without losing the power of recovery when again moistened. An animal in this state strongly resembles a seed that is prevented from germinating by being kept at a moderate temperature, and excluded from the influence of air and moisture. Instances have been recorded in which seeds have been thus preserved for a known period of more than two thousand years, and there are others in which the period was probably much longer. There are no positive facts which enable us to say how long an animal may remain in a similar condition ; but it is well known that revival has often taken place after the body has been frozen or dried up for several years ; and there seems no reason why it should not occur after many times that period." Such are the teachings of modern science by some of the leading scientists of the presentage. With such facts before us, does there appear anything improbable in the doctrine of the resurrection of the dead ?

IV. *Science teaches that the same germ of life may appropriate to itself different kinds of bodies, at different periods, and yet remain the same living agent.*

This is strikingly manifest in the animal kingdom. At onetime life clothes itself in a simple covering, similar to the vegetable known by the name of "red snow." At another stage, the same principle of life is found inclosed in an egg and covered with a shell. This same principle of life at another stage, appropriates to itself a gross animal body. At another period it is buried in the earth, in some cases for years ; and then, at another period, the same living agent clothes itself in a beautiful body with wings. So in the stages of human life. Our bodies are ever changing. In the very act of

breathing we are throwing off old material and inspiring new; every particle of insensible perspiration is a portion of the old body passing away. Our bodies, in their minute particles, are like the drops of water in a river, ever changing. Yet the same living agent remains. The principle of physical life which actuated the infant when it was dependent upon its mother, is the same germ-power that sustains the man, casting its living energy over every particle of the body, in old age. And when we state, that this living agent will spring up into life again (ANASTASIS) like a germ of corn, we aver nothing more than Science itself teaches. For Science not only shows that the germs of life may lie dormant for years, and for ages; but it also teaches that beautiful bodies, bodies of animals, have been preserved, with all their beautiful tints and markings, for thousands of years. Already more than two hundred different kinds of bodies have been specified, and yearly many new bodies are being discovered. We refer to the *Genus Diatomaceæ*, the bodies of which are exciting much interest in the present day. These bodies have passed through the bodies of other animals, without either losing their form or beauty. If God can preserve the bodies of these animals, in every part of the earth for thousands of ages, surely he can preserve the *germs* of human life.

As to decomposition, Science shows that decomposition is essential to life: "That which thou sowest is not quickened except it die." As the decomposition of the body, or grain of corn, is necessary for the germ to live and develop its power, so the decomposition of our mortal bodies is necessary to the springing up again of the living human agent into immortal beauty. Even those living mortal bodies that will be found in the earth when the last trumpet shall sound, must be changed before they can enter into eternal life: "Now, this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This change will be accomplished by the power of God, as Paul in another place shows: "We look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." We have here the same human living agent that appropriated to itself on earth a body of flesh and blood, clothed in a glorious body of which flesh and blood cannot form part. The flesh and blood body was of the first Adam, of the earth earthy, weak, and mortal; but the resurrection body will be of the second Adam, the Lord from heaven. Christ bore the image of the earthy when he was on earth: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise

took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their lifetime subject to bondage." We have sometimes thought that the flesh and blood body of Jesus was too feeble for his great work. In the garden of Gethsemane the human body was wrung in agony till drops of blood fell from it down to the ground. Yet Jesus bore our nature still. And on the Cross his human nature was drained to death, and offered as a sacrifice on the altar of his divinity, without spot to God, and then the fleshly body lay lifeless and powerless in the grave. But Jesus did not leave it there ; amid the ignominy of death he came to it again. Death had never held in his dominions such a body before. And when Jesus came to the grave again, death had no power to prevent the body from rising. Human nature stood erect in the tomb a living thing. The first Adam was made a little lower than the angels, and apart from Christ must have, in all probability, remained for ever lower than the angels. But the second Adam, the Lord from Heaven, has not only raised human nature from the tomb, and from the power of death, but has taken it up higher than the angels, higher than the heavenly thrones and dominions, higher than principalities and powers, higher than the first archangel that blazes before the throne of God, and has placed it on the highest throne of heaven. But the same living human agent that was the life of the babe in Bethlehem still exists in the splendour of Christ's glorified body in heaven. And, as sure as we have borne the image of the earthy, we shall also bear the image of the heavenly. The same living Christian that now suffers amid tears and sorrows in a natural body, will, at a future period, live in a spiritual body that will be for ever free from sorrow, pain, and death. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like Him ; for we shall see him as he is."

J. P. BELLINGHAM.



ART. VII.—CLEMENT OF ROME.

THE parentage of Clement and the date of his birth are involved in great obscurity. Nothing can be positively affirmed either respecting his nationality or social position. That he occupied a leading place in the Church of Rome at a very early period is certain, and hence his designation of Romanus, to distinguish him from the Alexandrian Clement who lived some time after ; but beyond this all is conjectural and uncertain. Various views have been advanced from time to time concerning his nationality,

parentage, and rank. Some authors have maintained that he was of Jewish, and others that he was of Gentile descent. He has also been identified with the Clement named by Paul in his epistle to the Philippians. Again, though not identified with the Philippian Clement, he has been regarded as a constant companion of Paul, during the greater part of his missionary travels in Asia Minor and Europe. Certain writers have confounded him with the consul Flavius Clement, who suffered death during the Domitian persecution, and hence have ranked him among the Roman nobility. The view most generally accepted is that he was the Philippian Clement; though neither this nor any other view can be accepted with absolute certainty.

There is nearly as much obscurity resting upon his Church position as upon his birth and social rank. His first epistle to the Corinthians, the only writing bearing his name, which is generally admitted to be genuine, furnishes evidence that the place he occupied in the Church of Rome was a leading place. He writes to the Corinthian Church in the name of the Roman Church, a fact, which itself indicates the high position he held in the confidence and esteem of his brethren. He was trusted, and the management of important affairs was committed to him; his brethren feeling assured that no Christian interest would suffer in his hands. He was a leader of church thought, and a guide of church action; but the episcopal rank which some writers claim for him cannot be assigned to him. Traditionally, Clement occupied the See of Rome; but this idea was of a later growth. Somewhat early in the post-Apostolic age leading presbyters assumed rule and authority, demanded and obtained submission to their will, on the part of the Church, and as this assumed authority became more fully systematised, it was traditionally pushed backward, in order to obtain for it Apostolic countenance and sanction. This view explains and accounts for the confusion pervading the order of succession among the early bishops whose names tradition has handed down to us. Anything like the subsequent Episcopate was unknown in the early churches. There were leading presbyters, men who powerfully influenced the thought and action of the Church, whose judgment was respected, and to whom the members of the Church were disposed to yield that deference due to an enlightened understanding, a sound judgment, and superior moral excellence. But it sometimes happened that there were two or more such men connected with the churches which were located in the great centres of thought and action. This co-equality could not be altogether ignored, and the traditionists have, from the beginning of their efforts, experienced considerable difficulty in so arranging the lists as to present a proper succession, and yet include all names of acknowledged eminence.

The traditional account of the early Church of Rome affords a remarkable instance of this confusion. The first Primacy is assigned to Peter, though a careful examination of all the evidence relating to this question renders it doubtful that he ever visited Rome; perhaps we may put it more positively, and say, that a careful examination of all the evidence, establishes, almost beyond a doubt, that he never did visit Rome. But after him, who next? Here confusion begins, and some four names are arranged in almost every possible order. Here are examples—Peter, Clement, Linus, Cletus, Anacletus—Peter, Linus, Clement, Cletus, Anacletus,—Peter, Linus, Cletus, Anacletus, Clement—while Rufinus, in his preface to the *Clementine Recognitions*, intimates that Linus and Cletus were bishops of Rome during the lifetime of Peter, and that they died before him; that Clement was ordained by Peter himself, and at the decease of the Apostle succeeded to the Primacy in Rome. Epiphanius supposes that Clement, being bishop, resigned his office for awhile, and then resumed his duties again; and that, during his retirement, Linus and Cletus successively managed the affairs of the Episcopate. In these far-back ages Apostolic succession and Episcopacy are attenuated and shadowy. There is so much confusion in the modes adopted to connect a subsequent Episcopacy with the Apostolic, that ingenuous and candid minds have little difficulty in concluding that Episcopacy and Apostolic succession originated in a later ecclesiasticism, and were transferred to the earlier period for the sake of obtaining countenance and sanction. Respecting Clement this much is certain, that he was a member of the Christian community in Rome—that he occupied a leading place in the councils and activities of that community, ranking with its foremost presbyters, and that he conducted the intercourse between that community and the believers in Corinth—beyond this, all respecting his ecclesiastical dignity and position is traditionary and uncertain.

The time and manner of Clement's death are involved in an obscurity as great as that which surrounds his birth and church-standing. Comparatively recent tradition declares him a martyr. It is possible he may have suffered death for the sake of Christ; but a fifth century tradition can hardly be accepted as satisfactory, when Irenæus, Eusebius, and other earlier writers who refer to Clement appear to know nothing of his martyrdom.

The name of Clement is associated with several writings, as for instance, the *Recognitions*, the *Homilies*, the *Epitomes*, the *Apostolical Constitutions*, two *Epistles to the Corinthians*, and the *Epistles to the Virgins*. With the exception of the first of the *Epistles to the Church of Corinth*, none of these writings are now considered to be a genuine production of Clement, and even this is not allowed to pass unchallenged. The *Recognitions* form a sort

of philosophical and theological romance, in which the founder of Christianity and his disciples are introduced as the expounders of certain religious opinions which the writer held and was desirous to propagate. The book probably belongs to the early part of the third century. The Homilies are closely related to the Recognitions, so closely, indeed, that some critics consider them but a variation of the same work. The Epistles to the Virgins were discovered by Wettstein in the first half of the eighteenth century, and published by him in 1752. He regarded them as genuine Clementine productions, founding his opinion upon references to these Epistles which he fancied he detected in early Church writers; and also upon what he considered a similarity in style and sentiment to the acknowledged epistle of Clement. However, it has been shown that the references upon which Wettstein depended are all doubtful; and that instead of bearing the stylic impress of Clement, the whole cast of thought manifest in these Epistles, as well as the morals and practices they develop, point conclusively to a later period. They, perhaps, belong to the latter part of the second century.

In the year 1628, Cyril Lucar, at that time Patriarch of Constantinople, presented to Charles I., of England, a manuscript copy of the Old and New Testaments. This manuscript, which ranks among the most ancient and valuable copies of Scripture, is known as the *Codex Alexandrinus*. It is written upon thin vellum, and deposited in the British Museum. When this manuscript came to be examined in England, it was found to contain the two letters purporting to have been written by Clement, of Rome, to the Church of Corinth. Up to this time, all that was known respecting these writings of Clement was gathered from references made to them by ancient Christian authors. The fortunate discovery made at the end of the Alexandrian manuscript, placed in the hands of Western scholars copies of the writings themselves. The second of these epistles is a mere fragment, and is now generally considered spurious. The earliest Christian writers knew but one epistle of Clement. Eusebius is about the first who speaks of a second letter, and he does it with considerable hesitation. Still it seems, through some cause or other, the notion of its genuineness rapidly gained ground, so that it was even read in Christian assemblies; and, in the fifth century, was, along with the first epistle appended to the sacred writings by the Alexandrian copyists, by which means it has been preserved to our times. It lacks ancient external testimony; it does not agree in style and dogma with the first epistle; and it is obviously unsuited to the Clementine age. For these and other reasons it is now relegated to a later age.

The first epistle is generally considered to be a genuine Clemen-

tine production; though, from its first publication, some have held undecided views, and others have rejected it altogether. The principal grounds of objection amount to some three or four. There is no claim advanced in the epistle itself determining it to be Clement's; and, in the absence of such claim, its Clementine origin must be considered doubtful. Over against this want of direct testimony in the epistle itself, we may place the united testimony of all the early Church fathers who make any reference to it. With an unvarying unanimity, from Polycarp onwards, they attribute it to Clement. There is no document outside the circle of the canonical writings, the alleged authorship of which is sustained by testimonies so ancient and numerous; and this unanimous testimony, reaching up almost to the time when the epistle was written, cannot be set aside merely because the author does not give his own name, or state his own claims. It is further alleged that this epistle contains references to the pastor of Hermas, and that as the shepherd belongs to the post-apostolic age, by consequence the epistle to the Church of Corinth must have been written at a later period than that in which Clement lived. To this it may be answered, that the pastor of Hermas is uncertain. It obtains an early mention among the fathers; it was held in high repute, and publicly read in Christian assemblies, and was even quoted as of Divine authority by Irenæus; but its date cannot be definitely fixed, conjecture ranging somewhat freely over a period of fifty years. This uncertainty of date deprives the objection of much of its force. The references themselves are also open to dispute. The only one of any real importance in the controversy occurs in chap. 23; and it seems more likely that the passage is a fusion of different Scripture texts, than a quotation from any uninspired book. It is also alleged that the epistle itself furnishes evidence that it belongs to a later age than the Clementine. In chap. xlvii. the Corinthian Church is styled an "Ancient Church;" and in chap. xlv. reference is made to the ordination of Presbyters by the Apostles, and subsequently by other eminent men, and it is affirmed that these forms of expression are incompatible with an authorship so early as the time of Clement. But phrases like these cannot be regarded as settling the question. Ancient, as applied to the Church of Corinth, may mean no more, and obviously does mean no more, than that the Christian community in Corinth was among the oldest in Europe. Its age was considered in relation to the age of other and neighbouring churches, and as it had existed as long as any, and longer than the greater part of them, it was not at all inapposite to call it ancient. The reference to ordination is of no force whatever. The epistle simply states that the Apostles had ordained Presbyters, and that subsequently ordination had been administered

by other eminent men ; certainly all this is compatible enough with an authorship placed in the last decade of the first century, or even with an authorship placed two or three decades earlier. This chapter is indeed perfectly consistent with what happened while the Apostles lived, and cannot be regarded as requiring the lapse of considerable time for its explanation. It is furthermore affirmed that the epistle supposes the existence of hierarchial institutions in a form that was only developed some time after the Apostolic age. The epistle itself is the best answer to this objection, for there is no stronger evidence of its antiquity than the absence of that hierarchial ecclesiasticism subsequently established in Christendom. The order and discipline it develops, places it in more intimate connection with the Apostolic age than any other patristic writing can be placed. These are the most formidable objections that can be advanced against the genuineness of this epistle, and a careful examination deprives them of all force. The epistle has been preserved to us in a tolerably perfect form, though many slight gaps occur in it, and towards the close a whole leaf is supposed to be wanting. These gaps, however, seldom extend beyond a word, or a syllable, and can easily be filled up ; and the want of the supposed lost leaf does not seriously impair the epistle, or diminish its value. The Christian Church in her conflict with Rationalism, and with a bolder unbelief, possesses in this letter a weapon of no ordinary worth.

The date of the epistle cannot be exactly fixed. From chap. i. we learn that it was written shortly after a severe and somewhat general persecution. The choice lies between two dates—a date immediately following the persecution under Nero, or a date closely subsequent to the persecution under Domitian. The first date would fall about the year 68 ; the second date about thirty years later. The results of modern inquiry preponderate in favour of the later date.

The epistle seems to have been occasioned by a dispute in the Church of Corinth, arising out of the opposition offered by certain individuals to the Presbyters. These persons, acting in a factious and partisan spirit, had introduced disorder into the community, and succeeded in developing so powerful a disaffection that the Presbyters who had faithfully discharged their obligations, and whose lives were unimpeachable, were deposed from office. The adjustment of this disordered state of things was the main aim of the letter. The view that the strife was but the reproduction, under another form and in relation to other persons, of the divisions rebuked by Paul in his epistles to the Corinthians cannot be sustained ; for between those earlier divisions and these which rent the community in his day, Clement, in chap. 47, draws an obvious distinction ; remarking, that however unbecoming and deplorable were

those rebuked by Paul, these latter were much more disgraceful, and likelier to inflict serious injury upon the Christian cause. In the opening chapters he refers to the previous state of the Corinthian Church, which state he highly praises. He contrasts their previous praiseworthy state with their present divided and deplorable condition, and traces this sad consequence to envy and uncharitable feeling. He then refers to the effects developed by these states of mind in past ages in the cases of Cain, Joseph, Moses and others; and, in more recent times, in the cases of many Christian martyrs. Repentance is then enforced, and numerous examples from past ages are introduced, illustrative of its acceptableness to God, and value to man. Then follows a digression on the resurrection; and immediately after, holiness and peace are enforced by a consideration of the Divine perfection, and the relation in which we stand to God through Christ. Then succeeds a series of chapters on Church constitution and discipline, and upon this ground, viz., the true idea and order of the Church, Clement rebukes their strife and exhorts them to peace and brotherhood. Then follows the conclusion, in which he expresses his desire that the benediction of God may richly descend upon the believers in Corinth, and upon all believers, and ventures a hope that he may, through the messengers who convey this epistle, hear that all dispute is amicably adjusted, and peace established among them.

The aim of the epistle, as we have seen, is eminently practical; but, like every other practical Christian aim, it has a dogmatic basis. Christian practice has both its foundation and justification in Christian doctrine. Christian faith and Christian love are the operative principles in Christian life. Hence this letter, written with practical aim, is of very considerable doctrinal importance. We need not expect any definite and formal statement of doctrine, for in this document, as in others of about the same age, doctrine is not logically reasoned, but simply stated as what was commonly received, and is introduced, not so much for its own sake as to justify, as well as give point and force to practical exhortation. Occasion had not arisen for a philosophical discussion of doctrine, the need of scientific and exact formula had not yet been felt. Nevertheless, these early leaders of Christian thought held definite views, and were perfectly aware of the significance and importance of what they taught. In support of this statement, it is sufficient to mention the practical antagonism in which they stood to heathenism and Judaism. Though the necessity for theological speculation, as manifested in the intellectual activity which afterwards produced scientifically formulated statements of Christian truth, had not then arisen it was necessary that these early Church teachers should be perfectly aware of the nature of the facts upon which their faith rested, and the dogma which these

facts contained, and which their faith required them to promulgate. This absence of a scientific and formulated creed, combined, as it is, in the letter of Clement, with definite and commonly received beliefs is, as we shall see in a subsequent part of this article, of great apologetic value.

We proceed now to arrange the doctrinal views of Clement as developed in various parts of his letter. And we begin with his *Theology*, using this term in its strict sense as denoting his doctrine concerning God. With Clement, God is the Supreme; he is the Creator of the universe, and all things are under his rule. The heavens are subject to him, and day and night pursue the course he has appointed. The earth yields its increase according to his will, and the sea "gathered together by his working into various basins, never passes beyond the bounds placed round it." He is omnipotent, and with him nothing is impossible, except faithlessness. When, and as he pleases, he will do all things, and none of the things determined by him shall pass away." He is all-present, for all things are seen and heard by him. Knowledge, vast as the universe and infinite as the depths of his own nature, is attributed to him. As an all-merciful and beneficent Father, he regards with an infinite compassion all who fear him. The unity and perfection of God, as subsequently stated in a scientific theology, were held by Clement, and the Christians of his time, in all their fullness and integrity.

Believing devoutly, and stating clearly, the unity of the Divine essence, did Clement entertain that view of Deity which afterwards found expressions in trinitarian formula? It will be necessary here to anticipate, in some measure, Clement's doctrine concerning the person of Christ. The doctrine of trinal distinction in the Godhead is not formally and precisely stated in any part of the letter; but the question is, have we such views propounded as find their logical and exact expression in the subsequent formulas of the Church? and have we reason to suppose that Clement would have regarded the trinitarian formula as a satisfactory expression of his own belief? These questions we think admit of definite answer; and the answer shows that had Clement been required by the force of controversy to give logical statement to his views, he would have adopted much the same formula as was afterwards adopted by the Church teachers. In chap. xxxvi. Clement advances the weighty argument with which the epistle to the Hebrews opens. Christ is affirmed to be superior to the angels; said to be the Son of God; begotten by God. In other chapters Clement is careful to mark that the angels are superior to man, and stand nearer God, and he is equally explicit in claiming for Christ a superiority to them; this superiority he expresses by the phrase, "Son of God." The exact significance of this phrase may be difficult to determine; but it is

obvious that it must mean more than it can possibly mean when applied to men or to angels. Had Christ in the estimate of Clement been man only, he neither could nor would have used the language he does; and had a humanitarian view of the person of Christ been generally held throughout Christendom, the epistle of Clement would never have met with the acceptance it did. Man is said to have been made, and angels take rank with the rest of the creation; but Christ, as the Son of God, is distinguished both from man and angels, and exalted above all creation. He inherits this name. It is his by right, inheritance obviously implying this. Authority and rule are also attributed to Christ. He is frequently called Lord; and this name is applied to him in such a manner that there can be no doubt Clement regarded him as divine. In ch. xxii. his pre-existence is unquestionably taught, for he is said to have spoken by the Holy Ghost the words contained in Psalm lxxxiii. 11-18. Repeatedly his sinlessness is affirmed, for in him we behold the immaculateness and excellence of Deity. That Clement placed Christ in a relation to God, such as neither angels nor men could claim, does not admit of question; he also attributes to Christ titles and agency truly and properly predicable of God alone; and in him he finds the source and medium of all blessings. Now, though Clement may not verbally identify Christ with God, yet what intelligible sense can we put upon his language if we deny that the divinity of Christ was among the most precious and fundamental of his beliefs?

Throughout the epistle there are many references to the Holy Spirit, but nothing definite respecting His personality; still the allusions are so numerous, and are made in such a way, that the admission of his personality is demanded as a condition of any rational interpretation of the epistle. Some eight times he is spoken of as the Holy Spirit. He is said to have inspired the writers of the Scriptures. Quotations are introduced by the formula: for the Holy Ghost saith; just as in other places the formula: for God said, is used. Certainly it is not a strained inference when we say that personality and divinity are as much implied in the one formula as the other. He is also said to persuade and convince sinners, and to strengthen and establish believers. Personality and divinity are not affirmed in so many words, but the epistle defies interpretation, if they be denied.

The theological doctrine advanced in this epistle forms a full and logical expression of the Church doctrine of the Trinity in Unity.

The Clementine *cosmology* and *anthropology* may be briefly stated. All things were created by God. Man was made in the image of God, he was formed the most excellent of all earthly creatures, and of great and dignified understanding. The whole

creation was very good and elicited the divine approval. There is no mention made of a fall, but there are numerous references to the presence and operation of evil in man, showing that man had not continued in the state in which he was created, but had departed from God and become the subject of evil.

The *Christology* of the epistle has been anticipated, in so far as the doctrine of the person of Christ is concerned; it remains for us now to notice the views propounded of Christ's work, and how men realise the blessings it provides. As might have been expected in a writing decidedly practical in its aim, there is much said about the influence of Christ's work in men, but its objective character is not altogether ignored. In chap. vii. we read, "Let us look steadfastly to the blood of Christ, and see how precious that blood is to God, which having been shed for our salvation, has set the grace of repentance before the whole world." In chap. xvi. the fifty-third chapter of Isaiah is quoted in reference to Christ and his sufferings, and is plainly accepted as expressing their significance. The scarlet thread being in the window of Rahab, is regarded as a type of the redemption provided by Christ, for the sign agreed upon between Rahab and the spies is said to have "made it manifest that redemption should flow through the blood of the Lord, to all them that hope and believe in God." In chap. xlix., where he sets forth the transcendent excellence of love, he says, "On account of the love he bore us, Jesus Christ our Lord gave his blood for us by the will of God, his flesh for our flesh, and his soul for our souls." Though the substitutionary character of Christ's work is not explicitly stated, there can be no doubt respecting the view which Clement held. Christ died that men might be redeemed from the penalty to which they were justly liable; and that they might obtain blessings which by their own effort they could not claim and secure.

According to Clementine teaching justification is by faith, not by works, as it is clearly stated in ch. 32: "The honour and greatness realised by saints in previous ages had not been realised by their own works, or through any righteousness of their own, but by the operation of the will of God. And, we too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart, but by that faith through which, from the beginning, Almighty God has justified all men." There is not an explicit statement of a connection between faith and the death of Christ in the justification of sinful men, but such a passage as that quoted above, giving, as it does, a universal significance to faith, plainly supposes that such a connection existed in the mind of Clement; as does also such a phrase as, "the faith which is in Christ," ch. 22; as well as the reference to Isaac, and the reason which induced him to submit to be bound on the altar in the land of Moriah, ch. 31.

Every spiritual blessing is mediated to men through Christ, and all spiritual growth has its roots in Him. He is "the High Priest of all our offerings, the defender and helper of our infirmity." Through Him we look up to heaven. By Him we are enlightened, and it is through Him that we obtain the knowledge of immortality. He is the sanctifier of men, and the fountain of all grace. Obviously he stands in such a relation to the restoration of humanity, to the origination and development of spiritual life in man, as cannot be predicted of any other.

The *ecclesiology* revealed in this epistle is of a very simple character. Presbyters, or bishops, or overeers—it does not matter which appellative we employ—and deacons comprehend the orders recognized by Clement. The men who filled these offices were appointed "with the consent of the whole Church;" and if they failed to faithfully and blamelessly discharge the obligations of their respective offices, Clement recognizes the right and power of the Church to dismiss them, but not for any other reason. He maintains that it is no light sin to eject from the office of oversight, those who, of excellent behaviour, had blamelessly and with honour discharged its obligations. But he never questions the right and power of the Church to dismiss unworthy persons. Clement never employs the term priest as designative of Christian teachers. He applies it to the Jewish sacerdotal class, but never to the ministers of the Christian Church. This carefully observed distinction indicates a distinction of character and work. Nothing can be found in Clement affording any countenance to the hierarchic and priestly pretensions of later times. The epistle contains no notice of the ancient mode of worship, beyond the fact that stated and regular assemblies were held, when devout and thoughtful service was offered to God, and the requisite contributions were presented for the maintenance of Church institutions. A grand simplicity pervades the ecclesiology of this ancient writing. It is as far removed as anything can well be from the authority, pomp, and splendour of subsequent hierarchies.

The *eschatology* of Clement is precise and clear. He devotes three chapters to the resurrection. The resurrection of Christ he accepts as a fact supported by the most precise and abundant testimony, and this fact he regards as the first-fruits in which we have already the earnest of the general resurrection. He finds illustrations of this doctrine of a general resurrection in the succession of day and night, and in the process of vegetation. The sower casts his seed into the ground and there it dissolves, but out of the dissolution there comes an abundance of life. The fable of the Phœnix is also introduced in the same connection, and reference is made to statements in the book of Job and in the Psalms. The time and mode of our resurrection, and other related questions he does

not introduce, but he seems to have thought that the same body which was laid in the grave would be raised again. In ch. 34 he refers to the general judgment, when the Lord should come and render to every man according to his works. In ch. 35 he contrasts present Christian attainments with those things which God has prepared for such as wait for Him. And though the former are justly considered great, they are as nothing in comparison with the latter. The end and doom of sinners he describes in the same chapter. The result in each case appears to be final in the estimate of Clement.

The *ethics* of this epistle are lofty and pure. Falsehood, treachery, and violence of every kind, Clement prohibits. Envy, anger, and all uncharitable feeling he also declares to be wrong. The ethical teaching of the letter reaches in its prohibition not merely to action, but to thought and feeling, and it is equally far-reaching on its positive side. Love to men in general, love to the Christian brotherhood in particular, care for the poor, regard for the weak, respect for properly constituted authorities, a faithful discharge of obligations in every relation of life, and underlying all, overtopping all, and permeating all, giving vitality and vigour to the spiritual and ethical life of man, an entire and constant consecration to God through the Lord Jesus Christ. A realised fellowship with God, and a consecration to His service, inclusive of all power and resource, not only changed the man, but altered the whole course and current of his life. This new and altered life gives the ethical side of Christianity, and anything higher or more comprehensive man neither requires nor is able to realize.

These are the principal dogmatic and ethical features of this epistle. A question now arises, as to how far Clement may be accepted as representing the moral and religious thought of his times. Without insisting upon any acquaintance, or personal intercourse between him and Paul, it is generally conceded that his life reaches back to the apostolic age; and, that if not personally intimate with apostles, he was familiar with many of their contemporaries. His presbytership in the imperial city, and the value attached to the epistle bearing his name, as attested by many of the early fathers, show the general respect in which he was held by the Christians of that period. A man in his position, with so excellent a character, and possessing even ordinary endowments, must have formed an extensive acquaintance with the current Christian beliefs of his times. He could not possibly be ignorant of the views of Christendom upon all doctrine and practice fundamentally affecting Christian condition and life. In official position and geographical location he was favourably situated for faithfully representing the prevailing thought and belief of his contemporaries. He appears also to have possessed the requisite intel-

lectual and moral qualifications to enable him fairly to represent the culture and faith of his fellow Christians. His epistle bespeaks him to have been a thoughtful, sober, and conscientious man. There is no great force in his writing, but it is far removed from feebleness, and his judgment is on the whole mature and well-balanced, obviously a judgment upon which men may rely. He is comparatively free from all fanciful interpretation of Scripture, and indulges in no foolish speculation or unwarrantable conjecture. An earnest, sober, practical aim governs all he writes. His exhortations are exceedingly judicial and replete with wisdom; and, when he rebukes, an exquisite tenderness mingles with his severity. His illustrations and examples are carefully selected and exceedingly apt; while his Scripture quotations and allusions are admirable for pertinence and point. This freedom from exaggeration and puerility; these evidences of a thoughtful, sober, and practical mind, warrant, at least, the conclusion, that in Clement we have a writer, who, in reference to all questions affecting the belief and life of Christendom, furnishes a fair representation of his age.

The circumstances which led to the production of this letter are also deserving of consideration here. A deplorable schism had rent the Church of Corinth, a schism having reference to pre-eminence and rule. Under these circumstances the advice and friendly offices of the Church of Rome are solicited by either the one party or the other, and Clement, in the name and with the sanction of the Christian community in Rome, writes to the Christian community in Corinth, with a view to promote and establish harmony. Now what was written under these circumstances must have coincided with the views and practices of the Church of Italy, and must also have been generally acknowledged by the Church in Greece. Any dogma, or usage, not commonly received or practised, would have required proof, and it would have been necessary to show either in the case of one, or the other, that it was in agreement with the acknowledged side of christian belief and practice. But there is an utter absence of all ratiocination in Clement's letter, nothing is argued, nothing demonstrated; all doctrine introduced is simply stated as what was generally received; and passed almost, if not entirely, unchallenged in the Christian communities; and every usage and practice is referred to in the same way. Taking into consideration the circumstances under which the epistle was written, and its characteristic features, that all doctrine is taken for granted and not philosophically reasoned, and that the fundamental doctrines of Christianity are introduced allusively, and not by direct and formulated statement, we are justified in concluding, that though not written for the purpose it may nevertheless, and probably with greater reason on this account, be regarded as a representative production; not merely a

writing in harmony with, but a writing embodying the theological and ecclesiastical thought of the period.

In support of this conclusion, it may also be added that any writing which can fairly be relegated to the same period as the epistle of Clement presents the same general features. There is an absence of the theosophising philosophy and ratiocinative form characteristic of later writings. With the doctrine and practice of which we have any account in these early writers, as well as with all reference to Christian doctrine and ethics found in anti-Christian writers of the same period, the Clementine epistle is in substantial agreement, showing that Clement writes not merely his own views, but the concurrent views of Christendom.

We may now briefly summarise the results gained with a view to determine their apologetical value. The first epistle attributed to Clement is undoubtedly a genuine production, and dates from the latter part of the first century. It contains in a positive and un-ratiocinative form the fundamental facts and doctrines of orthodox Christianity. And owing to the favourable opportunities which Clement had for becoming acquainted with the theological thought of his times; also considering his mental endowments and personal character, as well as the circumstances under which the letter was written, and its characteristic features we are justified in accepting this letter as a fair representative and embodiment of the facts and doctrines generally received, and the moral obligations generally recognised in all Christian communities.

By these realised results we are warranted in saying, that the age to which this epistle belongs was an age which did not originate any of the facts or doctrines commonly received, and which did not speculate with a view to account for any of the facts or doctrines which it possessed. Intellectually it was a non-productive and a non-speculative age—an age in which men who accepted the facts and doctrines of Christianity were satisfied simply to possess and practically to apply them. But this age so thoroughly acquiescive and practical, was rich in the possession of truth relating to the highest interests of men. Concerning this truth, subsequent ages speculated and philosophied, but there is no such tendency revealed in the epistle of Clement. It obviously belongs to a period which was neither productive nor ratiocinative, but pre-eminently acquiescive and practical.

We also consider ourselves warranted in concluding that it must have been immediately preceded by an intensely active and intensely productive period. Connected with any great and radical spiritual change in individual life there may be traced three distinctive periods. There is the productive period, when the altered conditions constituting the change are originated; then follows a period of acquiescence, in which the results are accepted

and applied to the great questions affecting life and destiny ; then comes a reflective period, in which the intellect demands satisfaction, and the results embodying the change have to realize a philosophical justification. Through this process all real advancement is secured. Similar phenomena, without any stretch of imagination, may be traced in any great and radical change which takes place in humanity itself. There is, first, convulsion, then a brief period of acquiescence ; then, the imperative demands of the intellect follow ; and, if the results developed by the previous convulsions cannot be justified, reaction at once sets in, and a condition in its general features not very dissimilar from, if not exactly coincident with the previous state, is reached. Now it is upon this ground we affirm that the acquiescent period to which the letter of Clement obviously belongs, must have been preceded by a period of intense activity and extensive production. We measure the intensiveness of the activity by the lofty grandeur ; we determine the extensiveness of the production by the multiplicity, clearness, and richness of the truth possessed. Here, in this Clementine age, we have a vast treasure of grand and lofty truth, embracing every question of vital importance in relation to God, man, and destiny. This treasure of truth is held under such conditions, that it must stand in immediate connection with producing phenomena. If it were far removed from them, there would be traces of effort to furnish a philosophical justification ; but no such traces are found, and hence the connection must be immediate. Antecedent phenomena there must be ; and where are we to seek for them ? They are furnished in the New Testament writings. Accept these, and there is at once order and harmony ; reject them, order and harmony are impossible ; for the very conditions necessary for the explanation of later phenomena are castaway.

Occupying this ground, we consider ourselves justified in rejecting the results reached by the Tübingen school of critics. It is a fundamental position with this school that the New Testament writings, except the four great Pauline epistles, viz., Romans, First and Second Corinthians, and Galatians, the Apocalypse, and the substance of the first Gospel, though not that Gospel as we now possess it, all belong to the second century, and most of them to about the middle of that century. It is also maintained, fundamentally, by this class of critics that these writings were, most of them, the result and expression of a compromise between two antagonistic principles—a legal principle represented by Peter, and a libertarian principle represented by Paul. A conflict between Judaic and Hellenic forms of thought produced most of these writings. These results we regard as philosophically untenable. The criticism by which they are developed provides no

place for the order and sequence characteristic of all thorough and radical change, nay, it renders any such order and sequence impossible, and is thus wanting in the primal conditions of a safe and reliable criticism. Such a conflict as Baur and his disciples describe, in varying form, might perhaps account for results produced in the speculative period when the intellect demands satisfaction, but the conflict itself requires its antecedent, productive, and acquiescive periods. Without these, supposing it actually to have taken place, it cannot be rationally explained, and these the Tübingen criticism does not supply. It is conflict from the beginning, and conflict throughout, a position which in reference to any great and radical spiritual change, in the individual or in the race, may safely be pronounced philosophically unsound.

But the Clementine epistle furnishes other reasons, fatal to the Tübingen theory. There is in it no trace of any conflict between Judaic and Hellenic elements, and yet it proceeds from a church, and is addressed to a church, in which this conflict is supposed to have progressed somewhat keenly. Certainly, if there had been any such strife of opinion, some indication of it would have been found in this letter; for it dates, not only from the scene of the supposed conflict, but from the very time when it was in progress. This silence we consider fatally significant. But, though silent concerning any such conflict as Baur supposes produced the greater part of the New Testament, it is not silent respecting the writings forming the New Testament. In the fifty-nine short chapters of which the letter consists, there are more than forty references and allusions to the New Testament writings; and these references and allusions are not to a few of the books merely, but to almost every book contained in the Canon, showing that when Clement wrote his letter to the Christian community in Corinth these books were in existence, and that they were generally received among Christians then as the standards of faith and guides of practice. And, if Clement wrote, as there is every reason to conclude he did, before the close of the first century, then all the New Testament writings, at least, to which Clement refers, and nearly all of which the Tübingen critics relegate to the middle of the second century, were written before the close of the first century. Thus, the results arrived at by the modern advanced criticism are not only philosophically unsound, but also false in fact.

A. J.

ART. VII.—THE ARGUMENT—A *POSTERIORI*.

IN RELATION TO THE EXISTENCE OF THE DEITY.

"Between these paths how difficult the choice!
 Ah! might I find some smoother, easier way.
 'None such exists,' whispers a secret voice,
 'God *is*, or is *not*—own or slight his sway!'"

"TO demonstrate anything *à priori*, means to do it on grounds or reasons preceding actual knowledge, or independent of it. Mathematical proofs, for example, are of the *à priori* kind; on the contrary, judgments or proofs, founded on knowledge previously acquired, such as the conclusions of natural history, and of all experimental science, are termed *à posteriori*," (*Imperial Dictionary*). "*A priori* and *à posteriori*, two logical terms, signifying, literally, 'from a thing before,' and 'from a thing after.' They are applied to distinguish between two different methods of reasoning; the first, *à priori*, in which conclusion is drawn from previous arguments, which render it unnecessary to examine the particulars of the case in point; the second, *à posteriori*, in which the thing to be proved is examined, and made the source out of which the reasoning is drawn."—(*Penny Cyclopædia*.)

"Truths are known to us in two ways: some are known directly, and of themselves; and others, through the medium of other truths. The former are the subjects of intuition, or consciousness; the latter, of inference. The truths known by intuition are the original premises from which all others are inferred; our assent to the conclusion being grounded on the truth of the premises, we never could arrive at any knowledge of reasoning unless something could be known antecedently to all reasoning." In these words, the great logician (J. S. Mill), in common with many others, admits two sources of knowledge. At present we wish to review the question respecting the source of our knowledge of that grand and all but universally received dogma—the existence of God. Having, in a former article considered, in reference to this subject, the Argument *à priori*, we now invite the reader to review the Argument *a posteriori* in its bearings upon the same point. How do we come at a knowledge of God's existence? What premises justify the vast conclusion? What reason can we assign for the faith that is in us? In attempting to answer this question we pretend not to any new discovery. Nor do we expect to satisfy every objector, or to relieve the subject of every difficulty and every doubt; we rather consider it our mission to call attention to some old landmarks, that we may remember more fully their real worth and utility, yet without

overlooking any defect or shortcoming in connection therewith; while at the same time we would interrogate the pretensions of modern innovation.

This argument has a PSYCHOLOGICAL aspect and bearing. What has the human soul to say on this subject? Has the inner man any instructive indications to present us? There is, we think, unquestionably, a consciousness in every man, felt more or less at all times, of a certain dependence upon some thing or person higher than himself. Every language expresses it, every life illustrates it. No more, in proportion to circumstances, does the infant feel dependent on its parents or guardians, than does every man, especially in certain crises of existence, feel himself to be dependent on some higher power. That eminently gifted rationalist, Theodore Parker, has some beautiful statements upon this point: "We are not sufficient for ourselves; not self-originated; nor self-sustained. A few years ago, and we were not; a few years hence, and our bodies shall not be. A mystery is gathered round our little life. We have but small control over things around us; are limited and hemmed in on all sides. Our schemes fail, or plans miscarry. One after another our lights go out. Our realities prove dreams. Our hopes waste away. We are not where we would be, nor what we would be. After much experience men, powerful as Napoleon, victorious as Cæsar—confess, what simpler men knew by instinct long before, that it is not in man that walketh to direct his steps." Here, if we are to listen to the voices of Nature, there is an indication of a greater, a higher than we; else there is a vacuum and a contraction in the facts of existence. And hence, as we know, in extremities in particular, man looks heavenward for a Helper, for a Deliverer, for a Father's guiding hand; while in facts of history, in human experience, we have many witnesses that the expectation is not in vain.

On the supposition that thus there is one over us "in whom we live, and move, and have our being," nothing is more reasonable than that he should have the right to exercise the authority, to rule and govern us; and equally rational and to be expected, that he should give us a consciousness of this. And have we no indication of this in man's nature? Whence have we our code of morals? How is it that every nation upon earth, and every man and woman in every nation, declares, not merely, "thou shalt and thou shalt not," but "thou ought and thou *oughtest not*: this is right, that is wrong?" How is it that through the wide world this obligation of duty is acknowledged as imposed by one upon whom we depend? It is demonstrative evidence that human nature has everywhere the same stamp and seal; that universally a sense of personal responsibility and accountableness is written upon the heart. This conscience, moral judgment, moral sense (call it what you will—

“a rose would smell as sweet by any other name,”) is common and extensive as man. “It speaks in all languages; all dialects, barbarous and civilized, have terms which it has coined to express itself.” Hence, there is such a thing as the will seeking its law.

And thus, while the instinct, or intuition of dependence naturally points us to the existence of a being upon whom we depend; the consciousness of subjection, not merely in fact, but as a duty, the inner conscience, calls attention to the character of that being as a moral governor, as one who has the right and the will to expect our lives to be guided and ordered according to his dictum.

And if there is thus a being in whose hands we are, upon whom we depend for our existence, a moral governor whom we ought to obey, there will be other and correspondent indications throughout the various fields of Nature. For, on the supposition of a great controlling intelligence, his works will be as one grand whole, bearing the impress of the same Divine hand.

And thus, the Argument has a side, which is COSMOLOGICAL. The outer frame of nature has formed the battle ground of many an atheistic controversy, and may be the arena of many more. But this latter we rather doubt; for the sceptical world find the ground giving way beneath them: the more nature, animate and inanimate, is interrogated, the more distinct becomes her utterances on behalf of the great Creator. All past experience and discoveries are on the side of Theism. Bacon says: “I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. It is true that a little philosophy inclineth men to atheism, but depth in knowledge bringeth men’s minds about to religion; for while the mind looketh upon second causes scattered, it may sometimes rest in them, and go no further; but where it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity.”

“Know, by these speaking signs, a God to-day
As yesterday the same—the same for aye:
Ruling, revealing at his sovereign will,
His glory, and his people guarding still.”

“The heavens declare the glory of God, and the firmament sheweth his handy work.” “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and God.” In this well-trodden path of the Design Argument, the services of Paley and others who have followed him, whatever their defects, and however sneered at by certain *advanced* philosophers, we regard of inestimable value, and the Argument in the main, and for all practicable purposes, unanswered and unanswerable. The pith of it we would give as briefly as possible. “Contrivance,

if established, appears to me to prove everything we wish to prove. Amongst other things it proves the personality of the Deity, as distinguished from what is sometimes called 'nature,' sometimes a 'principle;' which terms, in the mouths of those who use them philosophically, seem to be intended to admit and to express an efficacy, but to exclude and deny a personal agent. Now, that which can contrive, which can design, must be a person. These capacities constitute personality, for they imply consciousness and thought. They require that which can perceive an end or purpose, as well as the power of providing means and directing them to their end. They require a centre in which perceptions unite, and from which volitions flow, which is mind. The acts of a mind prove the existence of a mind; and in whatever a mind resides, is a person." The position here taken by Paley is impregnable, and has never been successfully assailed. It may indeed be that his Argument, in one aspect, has been pressed too far; but then it is in the form and manner of putting it, rather than the matter: the great principle of the Argument is a rock immovable. Perhaps the term "design" ought to be limited to the acting on a plan, and not incautiously extended to the peculiar operation of thought by which a plan is constructed. Let us thus limit it, regarding the world, as bearing evidence that it is pervaded by a controlling intelligence, and the position we believe is unassailable. And the most childish, dim-sighted reasoner will surely admit that intelligence implies mind, and that mind requires personality.

Our difficulty here is, not to give illustrations, but to select them, for they are profuse as summer flowers; every one may find them for himself: every branch of Nature is adapted to every other branch, and each part of organized beings correspondent to the rest: what were eyes without light, ears without sound, nostrils without perfume, &c.? But rather than give a thousand superfluous fragments, we would just instance one illustration, as given in that noble work, by Dr. Cook, *Theiotes*:—"Some years ago I had the misfortune to meet with the fallacies of Hume on the subject of causation. His specious sophistries shook the faith of my reason as to the being of a God, but could not overcome the repugnance of my heart to a negation so monstrous; and, consequently, left that infinite restless craving for some point of fixed repose, which Atheism not only cannot give, but absolutely and madly denies.

"One beautiful evening in May, I was reading by the light of a setting sun in my favourite *Plato*. I was seated on the grass interwoven with golden blooms, immediately on the crystal Colorado of Texas. Dim in the distant West, arose, with smoky outlines, massy and irregular, the blue cones of an offshoot of the Rocky Mountains.

"I was perusing one of the Academician's most starry dreams.

It laid fast hold of my fancy without exciting my faith. I wept to think it could not be true. At length I came to that startling sentence: 'God geometrizes!' 'Vain reverie,' I exclaimed, as I cast the volume at my feet. It fell close by a beautiful little flower, that looked fresh and bright, as if it had just fallen from the bosom of a rainbow. I broke it from its silvery stem, and began to examine its structure. Its stamens were five in number; its great calyx had five parts; its delicate coral base, five, parting with rays, expanding like the rays of the Texas star. This combination of five on the same blossom appeared to me very singular. I had never thought on such a subject before. The last sentence I had just read in the page of the pupil of Socrates was ringing in my ears—'God geometrizes!' There was the text, written long centuries ago; and here this little flower, in the remote wilderness of the west, furnished the commentary. There suddenly passed, as it were, before my eyes a faint flash of light—I felt my heart leap in my bosom. The enigma of the universe was open. Swift as thought I calculated the chances against the production of those three equations of five in only one flower, by any principle devoid of reason to perceive numbers. I found that there was one hundred and twenty-five chances against such a supposition. I extended the calculation to two flowers by squaring the number last mentioned. The chances amounted to the large sum of fifteen thousand six hundred and twenty-five. I cast my eyes around the forest: the old woods were literally alive with those golden blooms, where countless bees were humming, and butterflies sucking honey dews.

"I will not attempt to describe my feeling. My soul became a tumult of radiant thoughts. I took my beloved *Plato* from the grass, where I had tossed him in a fit of despair. Again and again I pressed him to my bosom, with a clasp tender as a mother's around the neck of her sleeping child. I kissed alternately the book and the blossom, bedewing them both with tears of joy. In my wild enthusiasm I called to the little birds on the green boughs, thrilling their cheery farewells to departing day—'Sing on, sunny birds; sing on, sweet minstrels. Lo! ye and I have a God!'"

Let any one thus carefully, intelligently interrogate nature: the inner man, with its constant limitations and dependence; its rational and moral instincts and faculties; the outer world, with its thousandfold indications of bright intelligence of purpose and design; and we are persuaded he will come to the conclusion—a conclusion, surely, devoutly to be wished—that

"The meanest pin in Nature's frame
Marks out some feature in His name:
Around the earth, across the sky,

There's not a spot, nor deep nor high,
Where the Creator hath not trod
And left the footsteps of a God."

Now, if our position is tenable, if man's very constitution prepares him for the belief, and naturally leads him to the conclusion—that there is a supreme, intelligent, governing mind, upon whom he depends, if outward nature corresponds to this, answering to the yearnings of the inner man—then, of course, it will follow that in every country, in every age, wherever and whenever man is found, there should be a general acknowledgment of the existence of this Supreme Deity. And is there not such an acknowledgment? Notwithstanding great and dark-stained accompaniments and perversions, has not every nation, has not every age borne witness to this grand foundation—truth? Where is the soil that has not witnessed the altar-sacrifice and the devout prayer? Where the people that have not bent the knee in adoration? And if you speak of idolatry, and object to our theory on account of the many gods of the nations, we refer you to the higher generalization, and ask you for the origin of the idea—the date and place of the invention of a God.

But it is time that we turn to a consideration of the great objections usually brought against our argument.

JAMES CROMPTON.

[An answer to objections will be given in our next number.—Ed.]



ART. VIII.—DR. VAUGHAN AS AN ORATOR.

DR. VAUGHAN'S sermons were too elaborate, too argumentative, too philosophic in their texture, to be popular with a miscellaneous audience. Nor can it be said that they gained much from his delivery; for though it was extremely artistic and finished, it generally lacked passion and pathos. Those who could follow his clear and connecting reasoning, appreciate the beauty of his historic references, and recognise the blending of vigorous thought with strong devotional sentiment which pervaded the whole, regarded his preaching as a rare treat. We ourselves have always felt that we heard him to disadvantage in

hearing him only on some special occasion where a great effort was made, and where, of course, there was less of that simplicity and freedom which might have been found in his ordinary ministrations; and we have regretted this the more when we have heard the description of those who have told us of the way in which they were carried away, when listening to his sermons at Torquay, even more by the spiritual earnestness and force than by the intellectual power and originality of the preacher. Still, it would generally be conceded that he was happier on the platform than in the pulpit. Whether it was that he needed the kind of stimulus which a speaker may receive from an enthusiastic audience it is not for us to determine, but certain it is that some of his most remarkable efforts—those which dwell in the grateful recollection of all who heard them—were made under such circumstances. The Bicentenary celebration of 1862 owed much of the impulse which carried it to a successful issue, to the noble speech which he delivered at the previous Autumnal Meeting of the Congregational Union at Birmingham. Even more memorable as the latest of these oratorical triumphs—for such in truth they were—was the speech in the Free Trade Hall, Manchester, at the autumnal meeting of 1867. It was his first appearance on a Manchester Platform since his retirement from the College, and the men of Manchester were prepared to give a hearty welcome to an old and honoured leader. The subject, the immense audience, the enthusiastic applause with which he was greeted, moved his soul to its very depths. He spoke with a rare eloquence, and the echo of his wise and earnest words still lingers in many a heart. The clear and ringing notes of his voice, his venerable form, the contrast between the silvery hair, then but thinly sprinkled on his massive head, and the manly vigour which marked his utterances, all contributed to the impression produced by a speech of marvellous power, the recollection of which will not soon pass away. He had expressed before coming to the assembly a feeling that it might probably be the last meeting of the Congregational Union which he should attend, but no one who heard him that night could share in such an impression. It was one of the great occasions of his life, an opportunity such as does not fall to the lot of many men, and he was fully equal to it. There was, indeed, something of the fervour and inspiration of one of the old prophets in these the last words of counsel and encouragement he was to address to such an assembly.

Once before in the same place, though on a very different occasion, had he produced an effect of a similar character. He had taken a deep interest in the struggles of Hungary for her freedom, looking perhaps too hopefully to the religious rather

than to the political results of such movements; and he was chosen to speak words of welcome to Kossuth on his visit to Manchester. Of his speech on that occasion it is unnecessary to give any impressions of our own, since its character has been so well described by a more impartial and thoroughly competent critic. Walter Savage Landor, in one of his imaginary conversations between Nicholas and Nesselrode, introduces the Czar, whom he supposes to be very much alarmed lest Dr. Vaughan's speech should induce Lord Palmerston to interfere, saying: "Sometimes a red-hot word, falling upon soft tinder and smouldering there awhile, is blown beyond, and sets town and palaces on fire. Unaccustomed as I am to be moved or concerned by the dull thumps of honourable gentlemen in the English Parliament, and very accustomed to be amused by the sophisms and trickeries, evolutions and revolutions, pliant antics and pliant oaths of the French tribune, I perused with astonishment the vigorous oration of this Dr. Vaughan. *I did not imagine that any Englishman now living could exert such a force of eloquence.* Who could have believed that English clergymen are so (what is called) liberal!"

Mr. Landor wrote, we presume, of the speech as reported in the newspapers; but to understand its full power he must have formed one of that vast audience, seen the orator glowing with the strength of the passion which stirred his soul, shared the excitement of the multitude, who in truth, were stirred with something of the spirit which moved the Athenians when, under the spell of some grand oration of Demosthenes, they were ready to rise and march against Philip. The warlike tone of the oration was of course distasteful to many, and exposed the speaker to no little obloquy at the time; but there can be no question that Dr. Vaughan acted under a conscientious sense of duty, and as little doubt that that speech marked him as one of the first orators of the day.

THE CHRISTIAN AMBASSADOR.

ART. I.—JUSTIFICATION.

AN EXPOSITION.

"Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which he had, being yet uncircumcised." Rom. iv. 6-12.

At an earlier point of his discourse Paul selected an illustrious patriarch for an argument of justification by faith. To extend and strengthen his argument, he now adds the testimony and experience of a king, the noblest of all the kings that ever reigned over the sacred nation. Besides being a king, David was a prophet and a bard, with a soul full of poetry and music. He was a man of large religious experience, and was chosen of God to write the chief part of the inspired psalter. The book of Psalms goes under his name because he wrote the most of it—a bible in itself, lacking nothing essential that can be found in the wider field of revealed truth. It is a bible within the bible, furnishing doctrine, precept, prophecy, prayer, and holy song in abundance. For a certainty it has much of Christ in it, and is fraught with the peculiar doctrines of grace; as, for example, the doctrine now on hand. It looks as if Paul meant to take the Jews by force when he cites such honourable names. And yet he passes by the name of a very important person, namely, Moses, who was of great repute in Israel, and flourished between the time of Abraham and the days of David. There may be good reason for ignoring him. He had no direct lineal connection with Christ. The law was his province: "The law was given

by Moses." A Gospel order of things took the lead of the law, and was not invalidated by its interposition. It was before the law and it was after. Centuries before the decalogue was given, faith was the declared principle of justification, Abraham being witness and example; and, centuries after, the same economy stands fast, David being its vindicator and exponent. In the mouth of these two eligible witnesses the matter is established. The vote of Moses is not taken on the subject. As the representative of law, he is ineligible. It is a striking fact (we do not say significant) that he could neither lead the people into Canaan, nor get in himself, because he came short, and was not square with his own law: "By the deeds of the law there shall no flesh be justified."

The paragraph before us keeps hold of Abraham still, and introduces the royal character to confirm and enrich the argument. The earlier verses give us David's testimony.

Verses 6-8 may be taken together. It is said that David *describes* the blessedness of a certain man, *the* man, any man, that is to say, who is treated on the score of grace. This means not that he delineates or defines such happiness by philosophical description, but that he speaks (LEGET), or pronounces such a man blessed. He congratulates that man, and declares him to be in a happy state. There was no particular person meant by the man, no one that he came face to face with, and shook hands with, and greeted with words of cheer. It was just a soliloquy he uttered with reference to any that were divinely accepted in his day, or who might afterwards enjoy such favour. He congratulated all such throughout the world, and to the end of time. If you examine the thirty-second psalm, from which the quotation is made, you will find that he made this utterance on the strength of his own experience, and with special reference to himself having received mercy. But for his personal participation in this enjoyment, he could have said nothing about it. It would never have occurred to him; and, if it had, he would have spoken in the dark, and been like a blind man giving an opinion on the merits of a picture, or a deaf man judging of music which he could not hear. It is disagreeable work for one person to describe what another enjoys, if his own breast be a stranger to the actual bliss. Being in the same case gives you clear insight and ready appreciation. The man who has been condemned to die, and has received a royal pardon, knows how to sympathise with one that receives a pardon in similar circumstances. Two such meeting together can reciprocate sentiments well. David had been pardoned. When he exclaimed about the happiness of one forgiven, it was the memory of his own share in such bliss that prompted him.

The Apostle makes a statement to the effect that David describes the blessedness of one to whom God *imputes* righteousness *without*

works. There are two points in which the quotation drops short of the writer's purpose in making it. But he quotes it boldly, as implying or involving all he wants. Paul says, "*without works*." David is not so express as this. Examine the psalm, and you will see that he says nothing about works. He, very probably, would have excluded them in a formal manner if he had been writing a doctrinal epistle. As it was a psalm he was dictating in the spirit of devotion, with no respect to controversy, he takes no notice of works. He neither says they were wanted or could be dispensed with, or that they were allowed or disallowed. His ignoring them may be what the Apostle means. If it be said that God graciously forgives a man's sins, hides them, covers them, and no works are cited or named in the case as a pre-requisite, it is quite valid to conclude that none are necessary, none are appointed, and none can be admitted in the affair. Silence concerning works as a condition of pardon is a satisfactory argument.

The other formal difference is that the fundamental passage is negative, and yet it is quoted as if it were positive. The later writer affirms of his author that he describes one to whom God imputeth righteousness. The earlier writer has nothing so positive as that. He speaks not of what *is* imputed, but of something that is *not* imputed: "Blessed is the man unto whom the Lord imputeth *not* iniquity." The matter is easily adjusted by assuming that the non-imputation of iniquity is equal to the actual imputation of righteousness. And this assumption is agreeable to a well-known rule—that with moral beings there is no neutral ground. There is no vacuum in character and moral relations. If we are not wrong, we are right; if we are not condemned, we are acquitted. The withdrawal of all charges and accusations leaves us as free from legal penalty as if we were guiltless, irrespective of the fact whether we be guilty or not. Non-imputation is equivalent to reconciliation: "To wit, that God was in Christ reconciling the world unto himself, *not imputing* their trespasses unto them, and hath committed unto us the ministry of reconciliation." 2 Cor. v. 19. Suppose you had committed a capital offence, and your head was forfeited according to law, nothing standing between you and death but the necessary formalities of a trial. The day of trial would be looked forward to with much solicitude. On the arrival of that day should it come to pass that neither accuser nor witness shewed face in court to confront you, and that all proof of your guilt was kept out of the way, what would be the result? You could not be condemned without prosecutor and in the absence of evidence. You would quit the court like an innocent man. Being actually guilty you would not have the bearing of innocence, as your own breast will testify against you. You would feel that you had escaped by the forbearance and kindness of the parties concerned,

who contrived to be absent from court. This, in some degree, represents the case of a sinner being justified, though it falls considerably short. There is something decidedly more positive than this. Guilt is *not* imputed. But, moreover, righteousness *is* imputed; a righteousness not personal, or of one's own production, but provided by another at great cost, and generously turned over to us for our benefit and avail.

Verses 9, 10: "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision."

The terms *circumcision* and *uncircumcision*, occurring so frequently in these verses as to offend the ear of a hearer and to tire the tongue of a reader, are abstract terms used for concrete, as this writer's custom is to denote Jews and Gentiles in this way. By way of apology for the literature, we may observe that there is not the same offensive iteration in Paul's Greek which there is in our English translation. Instead of placing a privative particle before the word *circumcision*, as we place *un* before it, to denote the absence of the said thing, he uses altogether a different word, and thus avoids the objectionable repeat which we have in our rendering. This by the way. We quote here one example of these two words being used to indicate the favoured people on the one hand, and on the other, all mankind besides. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the *heathen* and they unto the *circumcision*." Gal. ii. 9.

The question started in this 9th verse is whether the blessedness of this free and easy justification is open to both sections of mankind. It was quite in Paul's way to meet such a question, as he was the commissioned light-bearer to the dark Gentiles. It was necessary to prove that justification by grace was not entangled with circumcision as a condition, either meritorious or otherwise. Such a position, well-proven, would serve to take down the exclusiveness and pride of Jews who still fancied a preference in their own favour. The limitation of the blessing to the holy people is denied at an earlier part of the epistle, iii. 29, 30: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God which shall justify the *circumcision* by faith and *uncircumcision* through faith."

Before we quit this ninth verse we may ask if there is any emphasis intended in the form of expression, "cometh this blessedness then *upon* the circumcision only, or *upon* the uncircumcision also?" We do not commit the reader to accept our suggestion, but to us

there appears an intense idea of the inseparableness of the blessing from the parties who come at it, or to whom it comes, as if it adhered to them with an abiding and cleaving power. It is *upon* them. They have interest in it, consciousness of it, and enjoyment from it. The following passages will, perhaps, warrant our idea: "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was *upon* them all." Acts iv. 33. And if the son of peace be there, your peace shall rest *upon* it; if not it shall turn to you again." Luke x. 6. "Even the righteousness of God which is by faith of Jesus Christ unto all and *upon* all them that believe; for there is no difference." Rom. iii. 22. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth *upon* you." 1 Peter iv. 14.

Let the reader mark the words which we have put in italics, and if he be favourable to the notion we indicate, he can easily add a number of passages in which justification is represented as a vestment of beauty and glory *upon* the person of the believer, the like figure whereunto newness of character also is compared.

We are now at the tenth verse, which opens the question about the date of the patriarch's justification whether it was before or it was after his circumcision. Proud as the Jews were of the mark which circumcision left in their flesh, if their great ancestor had been pronounced a just man, *at* that ceremony, or *after* it, they would certainly have attributed his justification in part, or in whole, to some supposed virtue in it. The question of date is therefore very pertinent. The matter of fact cuts away all pretension. Justification came first. Circumcision was long posterior. Abraham was a Gentile when he was justified, and for a considerable time thereafter. Some think that he lived in a justified state twenty-five years before he was touched with the circumcising knife. We are not sure of this. But dating his justification one year before the birth of Ishmael, he had been at least fourteen years in a state of grace before this harsh ceremony was performed upon him. The want of it did not keep him under condemnation. The performance of it could contribute nothing to his acceptance. As Gentiles we may rejoice that the father of believers won that honour before he was a Jew, and the lack of Jewish distinctions is no barrier to our participation in Christ. The lesson to be learnt is that faith, and not ceremony is that upon which (though not *for* which) we are justified.

It might be asked, of what use was circumcision? The sequel answers this question.

Verse 11: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe though

they be not circumcised, that righteousness might be imputed unto them also."

"The *sign* of circumcision" which Abraham received, was circumcision itself. He received circumcision which was a sign or a seal, or both if the idea is double. We will take the sign and the seal to be identical, the second word being explanatory of the first. Say it thus, 'He received the sign of circumcision as a seal,' &c.

This outward sign, or mark, was a seal for confirmation. Seals are for that purpose, to confirm, to warrant and render secure. A privilege or a property is formally insecure if the writing which concerns it be not sealed and signed. "Signed, sealed and delivered" is the phrase used in law-craft, and is a formality you would not be willing to have omitted in relation to a property which you thought worth preserving and transmitting. You would not feel very proud to exhibit unsealed documents in evidence of your right to a given property, however well written they might be, in the most clerk-like hand. The seal is quite an ornament, and all the more so because it is more than an ornament. Abraham's justification was sealed in a most complete manner fourteen years after it took place. Why this was omitted so long we will not say. It might be to prevent its being said afterwards that the sealing was the procuring or deserving ground of justification. If it was not for that reason it was for some other that we cannot divine. It was an outward and visible sign of what had passed in the court of heaven in regard to him several years before. Many of his posterity bore the same impression on their flesh to whom it was no evidence of personal acceptance. Even to them, however, it would be instructive and useful, as it drew their attention to the covenant of grace the benefits of which were open to them. They had the sign, and it was their fault if they did not realize the thing signified. It showed to what they were called. Circumcision stands for more than is stated in this place. The laws of exposition forbid our introducing its other uses here. Only we take the liberty of remarking that it is essentially a religious ceremony, and not as some, in the heat of controversy have affirmed, only a national distinction. It is a religious sign and seal. Whether it was a seal of Abraham's faith, or of the righteousness of faith, that is the righteousness obtained by faith, is a question which is determined by some one way, and by some another. We think it best to use up the entire expression and say that it was a seal of justification by faith.

The result, or perhaps better, the *design* or *intent* of the patriarch's acceptance by faith, prior to circumcision, was to constitute him the father of all believers of both divisions of mankind—"that he might be the father of all them that believe though they be not circumcised," i.e., Gentile believers. Jewish believers are

brought in, in the next verse. Because he was justified when he was a Gentile, or which is the same thing, uncircumcised, the Gentiles may justly call him father. This paternal relation to believers is awarded as an honour, inasmuch as he was a noble and distinguished pattern, rather than on the ground of priority. He was not the first that ever was justified by faith. Abel, Enoch, Noah, and many others were accepted in the same way. The person who begins an economy, or a constitution, or an art or a science, is often for that reason called father in relation thereto, as Jubal was the father of musicians because he led the way with harp and organ. Abraham was not the first believer. Nothing hinders, however, but that he might be the first of believers. In date he was forestalled. In dignity he excelled. He was first in the quality of his faith: the most eminent, classic, heroic, believer: fit, therefore, to wear the crown amongst the whole order. Now do we pagans, as soon as we believe, claim kindred to this great man, though we can produce no proofs of pedigree or blood connection in any degree worth naming. He was justified when he was a pagan. So are we. He was justified without circumcision. So are we. He was justified by faith. So are we. "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. ii. 7.

Verse 12: "And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

It will be a little advantage to a reader beginning to read this twelfth verse, to bring down from the middle of the eleventh verse the phrase, "that he might be," and repeat it after the conjunction, thus—"And (that he might be) the father of circumcision," &c. That phrase is understood here, and must be added by the mind, if not added by the mouth.

Critical scholars have been rather puzzled to know whether in this verse the writer intends to designate two sorts of persons, or only one, the words being so peculiarly constructed. We will hold to the plainest idea, that only one class of persons is meant, namely, believing Jews, as in the foregoing verse believing Gentiles had been spoken of and dismissed. Here is a description of true Jews, who might call the patriarch their father, because they had faith. Only such were entitled to challenge him in this relationship. In Paul's writings, the carnal descendants, who have nothing to show but outward pedigree, or the ceremonial sign in their flesh, are uniformly set aside, as being nothing related to the patriarch, and nothing interested in him. To natural descent faith must be added. Jews are his children, if, besides genealogical proof, they have faith in Christ. Then are they Israelites indeed, worthy sons of a worthy sire. Those who inherit the virtues of a man are his true

descendants, and are worthier to be accounted such than those of his own flesh and blood who lack his character. So amongst Jews there were two classes; one class, by far the largest, who were related to Abraham by the flesh and the mark in their flesh, but by nothing more. The other class, more limited in number, who, besides natural connection and religious ceremony, had faith and its attendant virtues. They were circumcised, but "also" they walked in the steps of Abraham's faith. This second class are the true children. "The steps of faith" is a significant form of expression, not without some reference to the practical power of faith, as producing a holy walk. Faith has a step of its own, graceful and orderly, a gait peculiar. Nothing awkward, false or ugly in its motions. The believing spouse of the Saviour goes her "way forth by the footsteps of the flock." (Cant. i. 8.) The steps of faith lead on in the path of duty and rectitude, and especially they lead to Christ and after Christ. Abraham's now numerous family all have a touch of their father about them. They are actuated by faith, and copy his holy example, and the still holier example of him their father believed in. "Because Christ also suffered for us, leaving us an example that ye should follow his steps." 1 Pet. ii. 21. We are not safe in following all the steps of Abraham, for he made some false steps, dictated by fear. But the steps of his faith we may follow without hesitation or exception.

To keep to our exposition, we see then, that he was father to two classes of men, who were as one by faith, all believers, whether Jews or Gentiles. It was not by accident that he came to stand in this noble relationship. It was by purpose. At an earlier part of the long sentence in hand, it reads "*that he might be*" the father. Loose explanation might set forth, that it has so turned out that being so distinguished a believer, he is worthy to stand at the head. As it has happened so, he is just put there. We hardly think it was thus casual. The whole affair was matter of solemn purpose. He had no offspring, according to the flesh, till he was an old man. The first child he had in advanced years was not exactly in a lawful course and was not eligible to be his heir. It looked as if he must die childless, otherwise, Ishmael be legitimated by special appointment, or decree. Yet we see in how large a sense he becomes father Abraham. First he is only Abram—a high father, then he becomes Abraham—a father of a great multitude. His children, after the flesh, certainly became considerable, for there are other peoples, besides the Jews, who were derived from him. But it is as the father of believers that the import of his name is realised.

Now we take leave of exposition. This exercise may teach us the importance of personal faith and the comparative unprofitableness of ceremonial religion. There is danger of the ritual becoming our gaol. Men seek for mystic grace in sacraments, or

religious costume, or in dead externals! None but Christ can save us! Nothing can set aside the necessity of faith and regeneration. It will not do to boast our baptism, for circumcision is nothing. It will not avail to boast of our church and godly connexions; there is a man in hell, who called upon father Abraham out of the burning depth, but called in vain. And there are thousands in heaven, from the four points of the compass, who had no connection with the Abrahamic race. Faith is the capital requirement. Lord, increase our faith.

A few lines more. We apologise to the reader for the name of Abraham appearing so much in this paper, and the name of Jesus so little. Close exposition is our apology. But let it be understood and remembered, that Jesus is always supposed to be present when the faith of Abraham is named, because it is faith in Jesus. We must not lose ourselves in faith, in its acts or exercises, to the neglect of him who is its object and gives it all its value. Faith is but the eye that sees him. The beauty is not in the seeing eye, but in the object seen. Faith is but the hand laid on the head of the victim. It makes no atonement, but by touching him who takes away sin, obtains remission. Faith is not the fringe of virtuous power that cures our wasting malady. It is only the ardent touch that brings the ready virtue out of that healing robe. Glorious things are spoken of faith. High honour too, it is, to be counted children of Abraham. But what is faith, and who is Abraham? Christ is all! Put genealogies and ceremonies, and prayers and church-routine, yes, and faith itself, on the background, and let Christ be all and in all. Glory be to him alone.

T. G.

ART. II.—IS THERE AN INTERMEDIATE STATE?

WE read with much pleasure and interest the well-written article in your May number on an "intermediate state," and, though we cannot agree with all the statements of the writer, we do heartily admire the clear and forcible manner in which he has expressed his opinions.

The writer of that article supposes that there is, or may be, an intermediate region, divided into two provinces; the one of comparative bliss, and the other of comparative misery, separated from

each other by a wide gulph, into one of which every soul goes at death, being there detained until the general resurrection. Doubtless the present condition of disembodied spirits is intermediate, in the sense that they have not yet arrived at the ultimate condition of existence, which is impossible while the body remains under the power of death; and we see no reasonable doubt that their happiness or misery will be greatly increased when clothed with the resurrection body. Yet we object to the supposition that meanwhile they are detained in an intermediate place, or, as spirits, are imperfectly happy or miserable. To avoid ambiguity, we shall for the most part use the words *intermediate place* to express definitely the subject of our consideration.

It is true many Christians in early times thought that the souls of the good did not immediately upon death enter into heaven, but remained in earnest expectation of the accomplishment of the promise of God. But we need scarcely say, that many unscriptural and hurtful opinions were held in the Church from a very early period. Some of the ancient Christians thought the pains of hell were temporary;* that Christ prayed, not in reality, but only in appearance;† and that man at his creation was imperfect.‡ Such defective opinions were to be expected, when, as was the case, sound rules of biblical interpretation were not generally recognized, and fanciful ideas and philosophical conceits were introduced into Christian theology.

Among early Christian writers—Tertullian, Ambrose, Augustine, Hilary, Prudentius, and Lactantius—are known to have held the opinion, that the spirits of deceased saints are (*in abditis receptaculis et exterioribus atrijs*) in hidden receptacles and exterior halls, where they anticipate with a measure of happiness the resurrection of their bodies and the glorification of their souls. These writers were by no means inspired, and are not implicitly to be followed; indeed, it has been a misfortune to the Church in all succeeding generations, that she has allowed her opinions to be so greatly influenced by the writings of the so-called Christian fathers. Though the tenet just referred to has the sanction of antiquity, we are not disposed on that account to receive it as true, else we might as well believe in the heathen purgatory described in Plato's writings, and found in Homer's *Odyssey*, and Virgil's *Æneid*.

The germ of this intermediate theory is undoubtedly found in the writings of heathen philosophers, and from thence it made its way into the theology of the early Christian writers, and ultimately resolved itself into the purgatorial dogma of papal Rome. Many crude, and even contradictory notions, were held by the early Christians concerning the state of the soul after death. Tertullian held the opinion that no soul would participate in perfect happiness until the resurrection of the body; that previous to that

* Origin. † John Damascene. ‡ Irenæus.

event the soul would remain in a state of consciousness in some lower region ; and that, as the uttermost farthing would be required of every offender, the soul would be occupied, in this intermediate state, with reflections upon every small fault committed during life, and suffer more or less from the consciousness of deserved punishment, until it should be re-united with the body.* We have no more Scriptural authority for the first than for the last part of this statement ; and it were easy to see how in the course of time the idea of purgatorial pains crept into the Church. The heathen believed that the souls of the dead in an intermediate state might receive help from the prayers and sacrifices of the living, which is proved from the complaints of the ghost of Elpenor, as related by Homer,† and of Palinurus, by Virgil.‡ Now, we find that it was very common for the early Christians to offer prayers for the repose, quiet, and comfort, until the time of the general resurrection, of those saints whom they supposed were in the intermediate region. Doubtless, several things contributed to introduce the notion of an intermediate place into the early Christian Church. Some pagans appear to have admitted of but two places—Tartarus and Elysium—in the future world ; but supposed that many in Tartarus, after a time of suffering, would be purified, and escape to the blissful Elysian fields. Others thought some spirits went, not at once to Tartarus or Elysium, but hovered about the spot where their bodies were buried. Others, again, supposed that those whose bodies were not decently interred, were shut out of the Elysian abodes, but wandered restlessly about in some outer region. It is not difficult to imagine that such men after embracing Christianity and learning that the salvation of man would not be completed until the resurrection of the body, should suppose, their old creed leading them that way, that there was an intermediate place in which the departed were detained until that glorious event. And so it would seem that the early Christian writers did not rid themselves of all their old heathen beliefs, but endeavoured to reconcile them with Christian doctrines, as well as to conciliate the heathen philosophers by their statements respecting an intermediate region.

Some seem to suppose that the Hebrew word *Sheol*, occurring in the Old Testament, and its Greek equivalent *Hades*, found in the New, necessarily imply in their signification an intermediate place. Such is not the case. Fulks, in his defence of the English translation of the Bible, against Gregory Martin, says, "That the Hebrew word (*Sheol*) properly signifies a receptacle of the bodies after death, yet when mention is made of the wicked, by consequence it may signify hell ; as the day signifies light ; the night, darkness ; fire, heat ; peace, prosperity." *Sheol*, as used in the Sacred Writings, has at least five different significations, which must in great measure be gathered from the context, or its Scrip-

* Tertull. De Anima. † Odyss. lib. xi. 55-78. ‡ Æn vi. 363-365, 371.

ture parallels. 1. The *place of torment*, hell, properly so called. "The wicked shall be turned into hell (*sheol*), and all the nations that forget God." Ps. ix. 17. 2. The *grave*. This appears to be its most frequent meaning. "The grave (*sheol*) . . . that saith not, it is enough." Prov. xxx. 16. "O that thou wouldest hide me in the grave (*sheol*). Job xiv. 13. "If I wait, the grave (*sheol*) is mine house: I have made my bed in the darkness. I have said to corruption, thou art my father: to the worm, thou art my mother and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit (*sheol*), when our rest together is in the dust." Job xvii. 13-16. See also Gen. xlii. 38, and Eccles. ix. 10. 3. The common *state of the dead*, without reference to any particular place, either of misery or happiness, or difference of moral character. "For in death there is no remembrance of thee; in the grave (*sheol*), who shall give thee thanks? Ps. vi. 5. See also Isaiah xiv. 9. It has been said that the good detained in *sheol* are conscious, enjoy God's presence, and anticipate a better state; but Hezekiah said, "*Sheol* cannot praise thee." Isaiah xxxviii. 18. 4. The *lower, deep, or remote parts of the earth*. "If I ascend up into heaven, thou art there; if I make my bed in hell (*sheol*), behold, thou art there." Ps. cxxxix. 8. 5. *Sorrow, misery, or danger*. "Thou hast delivered my soul from the lowest hell (*sheol*). Ps. lxxxvi. 13. Compare with ver. 7. Here *sheol* is used to signify deep sorrow, metaphorically referring to being brought up out of a deep pit or unseen place. See Ps. xl. 2. *Hades* is used in two senses in the New Testament. 1. The *place of torment*. "And in hell (*hades*) he lift up his eyes, being in torments." Luke xvi. 23. 2. The *grave*. "O death where is thy sting? O grave (*hades*) where is thy victory." 1 Cor. xv. 55. See also Rev. i. 18: vi 8. We have not found any passage in the Scriptures where these words, if compared with the accompanying verses, plainly indicate an intermediate place, and are disposed to believe they have no such meaning when used in the Word of God. It is very interesting to note the primary and similar meaning of the words *sheol*, *hades*, and *hell*. *Sheol*, signifies low, or deep; *hades*, a place unseen; *hell* is derived from an old German word signifying deep or hidden;* hence, what Usher observes concerning *hades*, may be said of all these words, they "properly signify the other world, the place or state of the dead, whether in respect of the soul, or of the body; so that heaven itself may be comprehended." John Howe represents *hades* as comprehending but two places, heaven and hell, properly so called; the first of which he calls "the celestial *hades*," and the latter "the horrid infernal *hades*."† The idea common to the three words is, that of an unseen, or invisible state, without reference to any particular place either of happiness or misery; and when used in Scripture,

* Leigh's *Critica Sacra*, in loc. † Howe's *Theology*, by Dunn, chap. xxiii. p. 462.

attention must be paid to the context or other parts of the Sacred Writings, to determine the precise meaning of the word in the passage under consideration.

We must look to the Scriptures for a decision of this matter. Now, we humbly submit, that after an attentive and serious reading of the Bible, an unbiased mind would have no impression of an intermediate place. Such an opinion should not be encouraged, unless good proof of its truth can be found in the Word of God. We do not think it can fairly be inferred even from those passages that are usually adduced as evidences in its favour.

Let us examine a few passages that have been supposed to indicate an intermediate place. In beautiful figurative words, the king and kingdom of Bablyon are described as descending into hell (*sheol*), Isaiah xiv. 6. The dead are represented as speaking and exulting over them. But that this is no more than the desolating ravages of death, metaphorically employed to set forth the utter destruction with which God would visit the king and kingdom of Bablyon, is evident from the very words employed: "Thy pomp is brought down to the grave, and the voice of thy viols; the worm is spread under thee, and the worms cover thee." (ver. 11). See also Ezek. xxxii. 21, 27, where hell (*sheol*) is again used in a very similar manner.

The passage occurring Ps. xvi. 10, predicting the resurrection of Christ does not teach that our Saviour's soul at death descended into an intermediate place. David, after expressing great confidence in God, says, "My flesh also shall rest in hope. For thou wilt not leave my soul in hell (*sheol*); neither wilt thou suffer thine Holy One to see corruption." The psalmist believed the body would rise again, and gives expression to his faith by a double assertion. The same mode of double expression signifying one and the same idea is very frequent in the Psalms. Indeed it is most important in reading the poetic parts of the Old Testament to bear in mind the chief characteristic of Hebrew poetry is parallelism, or the repetition of the same idea in parallel clauses, for this will often, as in the passage now under our notice, supply us with the key to the interpretation. Though there are only eleven verses in this Psalm, yet we may find at least six parallelisms, in which the second clause expresses the meaning of the first with more or less clearness. After the psalmist had said: "My flesh also shall rest in hope" he makes an assertion, expressed in parallel clauses; "For thou wilt not leave my soul in hell (*sheol*); neither wilt thou suffer thine Holy One to see corruption;" in which the second part more clearly states the idea contained in the first. Here *holy one* corresponds to *soul*, and *corruption* to *hell*. The word soul is often used in Scripture for the person when the body is particularly meant, and the Jews called dead bodies, souls. See

Num. vi. 6, ix. 13, xix. 13, and Hag. ii. 13, where the word translated soul in other places, is rendered "dead dody." That Peter, who quoted these words on the day of Pentecost meant no more than that Jesus was raised from the grave, appears from the words he uttered after quoting the passage from the Psalm, in which he makes a marked correspondence between the sepulchre in which David still lay, and hell out of which Christ was brought up; "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption." Acts ii. 29-31. This view fully accords with Paul's teaching at Antioch, who, as Peter, in his first public discourse, so he, in his first missionary journey, refers to these significant words, saying: "And as concerning that he raised him up from the dead, now no more to return to corruption, he saith on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou wilt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption." Acts xiii. 34-37. It is observable that whereas Peter repeats the Hebrew parallelism, the latter and clearer cause is considered sufficient by Paul to express the meaning of the whole passage. Wherefore we conclude that the reference in these passages is to the deliverance of Jesus from the bondage of death by a glorious resurrection from the grave, but they contain no distinct intimation concerning his spiritual nature.

In the 20th chap. of Revelations and at the 13th verse, it is said: "And the sea gave up the dead which were in it, and death and hell (*hades*) delivered up the dead which were in them." Here is described the general resurrection. The idea sought to be conveyed is that *all* the dead were raised: those that had a grave in the solid earth and those who had been covered by the swelling wave. The sea and land of which the whole globe is composed disgorge their prey; hence the context, "I saw the dead small and great, stand before God." *Hades*, here, may as well and much more agreeably with its evident meaning in other passages, signify the grave than an intermediate place. Then "death and hell (*hades*) were cast into the lake of fire," verse 14. Some think that reference is here made to the destruction or removal of the intermediate place. But does not this shock our sense of propriety? "Paradise or Abraham's bosom," say they, "is a part

of the intermediate region." If so, we may say paradise shall be "cast into the lake of fire." Surely if it were intended to signify the destruction of an intermediate place, including a province of comparative happiness, some more appropriate expression would be used; but the expression is forcible if we understand *hades* to mean the grave, for then the grave may be said to be cast into its own place.

Some suppose that Paradise, into which the soul of Christ went at death (Luke xxiii. 43), must have been a part of an intermediate place: because after his resurrection he said to Mary, to whom he first showed himself, and who was disposed affectionately to worship him; "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your father; and to my God and your God." John xx. 17. These words do not necessarily imply that his soul had not been in heaven during the interval between his death and resurrection; they only affirm that being raised out of the grave, he intended bodily to present himself to the Father. Where is Paradise? Are we to understand it to be the same place as heaven, or is it a province of an intermediate region? There are but three passages in the New Testament in which the word occurs. Paul identified Paradise as the third heavens (2 Cor. xii. 2, 4), which the Jews affirmed was the dwelling-place of God. In Rev. xvii. the place of eternal happiness and reward is called the "Paradise of God," as distinguished from the earthly Eden, which men had learnt to call paradise. Now if in these two passages the word signifies heaven (properly so called), we see no reason why we should depart from this interpretation when expounding Luke xxiii. 43, the only remaining passage in which it is found.

The difficult passage occurring 1 Pet. iii. 18-20, can scarcely be adduced with any show of reason in support of an intermediate place of comparative happiness and misery, in which the state of of both parties is unalterable; for notwithstanding what is called the "declarative preaching of Christ," we fail to perceive the practical good of such a visit. Would not the good know (supposing an intermediate place), previous to any such visit, that there was something better for them, and would not the wicked learn in that region, if not before, that their punishment must be eternal? We are not inclined to think that Christ would take upon himself a work of supererogation. Augustine, who favoured the intermediate theory, alluding to this passage, says: "For before Christ came once in the flesh to die for us, he came often in the spirit to those whom he would, giving them by visions such spiritual intimations as he wished; by which Spirit he was also quickened, when, during his passion, he was mortified in the flesh." To gain an adequate conception of the Apostle's meaning close attention must

be paid to the argument of which these words form a part; which may be considered as commencing with the 14th verse of the third chapter and continuing to the 6th verse of the fourth chapter. Peter would strengthen the faith of those Christians who were likely to be subjected to suffering and cruel persecution (3, 14), because of their abandonment of heathen and sinful follies. (See iii. 15; iv. 3, 4). For their confirmation in well-doing, though ill-treated by the ungodly, he refers to the example of Christ, who "also hath once suffered the just for the unjust" (iii. 18); and to the salvation of righteous Noah and his family: and also to the punishment with which the riotous and unbelieving antediluvians were visited after their refusal of mercy as offered by Noah, who moved by the same Spirit that raised up Christ from the dead, preached repentance unto them (iii. 19, 20): so that they might be led to imitate the one and take warning from the other. Moreover, he points to the general judgment when all the men of that and other generations shall give account to God of all the deeds done in the body (See iv. 5, 6). There is a propriety, correspondence, and consistency in the course of the argument when we recognise the manner in which the conduct and doom of the antediluvians are used as a warning, or to strengthen the faith of those Christians to whom the Apostle wrote; which would be destroyed if we suppose Peter to refer to the "declarative preaching of Christ" to beings in an unalterable condition. The following appears to us to be a digest of the argument: in the time of Noah, the disobedient multitude were condemned and destroyed on account of their wickedness, while the few righteous were saved through water; so now the ungodly mass would soon be righteously judged, and, dying impenitent, would be condemned (4, 5), whilst the few who obeyed the truth would be saved through baptism as a sign and seal of God's covenant with the believer. (See 3, 21). The latter part of the argument gives a key that may unlock what appears hidden in the preceding verses: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." (4, 6). If this verse be compared with the one preceding, it will be seen the preaching was to those in their lifetime who were now dead, that they might live to God; and having enjoyed such a privilege, would be judged at last in the same manner as those now living who enjoyed a similar blessing. The preaching was to embodied spirits. It may still, however, be objected that the preaching was to "spirits," but this does not mean disembodied spirits, any more than does the "eight souls," (who we know were living in the flesh) saved by water (3, 20.) Beside, it is well to note that the word "prison" is always used in a bad sense in Scripture, and therefore, would be inappro-

priate to include any region of comparative happiness. The Spirit which was in the ancient prophets is declared to be the Spirit of Christ (1 Pet. i. 11). The Spirit strove with the Antediluvians (Gen. vi. 3). Noah is called "a preacher of righteousness" (2 Pet. ii. 5). Now, putting these particulars together, and observing carefully the nature and tendency of the Apostle's argument, it does not seem wrong to say that this passage refers to the Spirit of Christ preaching by Noah to the antediluvians, who were now, on account of their impenitency "in prison."

There is not a single passage of Scripture that plainly reveals an intermediate place; but, on the other hand, the Word of God intimates that the soul at death enters on most positive punishment, or most glorious happiness. It is allowed by all Bible readers that Christ is now in heaven. Paul, speaking of himself and other saints, respecting their departure from this life, and entrance upon the future world, says: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 8. And again: "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." Phil. i. 23. We are naturally led to think on reading these passages, that the souls of the faithful at death go at once into the presence of the Saviour. Is not this the plain meaning of the words? See also, Rev. vii. 9, 15; and Luke xxiii. 43. We refer to 1 Peter iii. 19; and Luke xvi. 22, 23; as showing that the wicked go to hell at death. See also Ps. ix. 17.

The provisions and promises of grace seem to us as so many guarantees for the highest happiness of the saved after death. The atonement for sin is sufficient; the work of the Spirit in regeneration is thorough; the promises of future bliss are full of brightness. Do angels lovingly surround the throne of the Eternal, rejoicing in the smile of God? and shall souls who have been bought with the precious blood of the incarnate God; who have been fully and freely forgiven; who have been wholly sanctified by the Spirit; who have been encouraged by the promises of the Gospel to look for the face of their Redeemer in a future state; shall these be kept back in some outer region until the resurrection morn? Shall not the sainted spirit be admitted to the immediate presence of God? Surely, he who now welcomes such on earth to the throne of grace, will take these loved ones at death to surround the throne of glory.

Men of different religious views, but most of them holding to the idea of some kind of an intermediate place, have held that the highly good or eminent saints, at death go at once to the place of supreme happiness. Cicero intimates that the souls

* Ang., Epist. 164 ad Evodium.

of the virtuous and patriotic go, immediately after death, to the world of light, brightness, and glory; which is represented as being among the cluster of stars, known as the milky way, there to enjoy unmixed felicity.* Most of the early Christian writers, though thinking there was an intermediate region into which the departed passed, made an exception in the case of the martyrs, who they declared immediately obtained the crown of glory. The Council of Florence (1439 A.D.) determined, "that the souls of the righteous receive a perfect crown in heaven, so far as they are spirits: that those of sinners endure unalterable punishment; and that those between the two, are in a place of torment; but whether it be fire, or storm, or any thing else, we do not dispute."† And most modern papists teach that newly-baptised persons, martyrs, and those who die immediately after absolution from a priest, go directly to heaven. Bishop Pearson writes, "certainly where St. Paul desired to be when he departed, there he then was and there now is, and that not alone, but with all them who ever departed in the same faith with him, and that is with Christ, who sitteth on the right hand of God."‡ It will be seen, that whenever an intermediate region, whatever its nature, has been thought to exist, there have been some who were supposed to be fit to go to heaven at once. It is not at all unlikely that the intermediate theory was embraced by the post-apostolic Christians on consideration, among other things, that imperfections and smaller faults might be removed in the future world, and the soul thus prepared for a more glorious and perfect state. We however believe that the grace of God completely saves the believer, while in the flesh, from the guilt and defilement of sin (See 2 Cor. v. 17; and 1 Thess. v. 23) and fits him for admission at death, to the immediate presence of Deity.

We object to this notion of an intermediate place because it is liable to grave abuse, as is very evident from the past history of the Christian Church, and the action and language of modern papists. The idea of an intermediate place as held by the early Christians, with slowly accumulating additions, ultimately resolved itself into the Romish dogma of purgatory. The use modern papists make of this theory held by many Protestant writers, may be learnt from Milner's *End of Controversy*. "What place," asks Bishop Milner, "must that be which our Saviour calls Abraham's bosom, where the soul of Lazarus reposed among the other just souls, till he by his sacred passion paid their ransom? Not heaven, otherwise Dives would have addressed himself to God instead of Abraham; but evidently a middle state. Again, of what place is it St. Peter speaks, when he says, Christ preached to those spirits

* Cic. vi. Lib. Rep. † Conc. Florent. apud Labb, tom xiii., col. 492.

‡ Pearson on the Creed. Art. xii.

which were in prison? It is evidently the same which is mentioned in the Apostle's Creed: He descended into hell: not the hell of the damned, to suffer their torments, but the prison above mentioned, or Abraham's bosom; in short, a middle state. The prelate's (Porteus) diversified attempts to explain away these scriptural proofs of purgatory are really too feeble and inconsistent to merit being even mentioned;" and again, "both these divines (Wake and Tomlin), together with Pearson, Burnet, and numerous others, admit of an intermediate, or third place, for departed spirits, distinct from heaven and hell: now this place is what Catholics call purgatory." * In explanation of one part of the extract from Milner, it may be as well to say that many of the early Christian writers declare that our Saviour, descending to *hades*, delivered the detained souls of the good who had died previous to his crucifixion, out of a region (*Limbus, Patrum*) in which they had been shut up. The papists say that this place is now empty, but, for very obvious reasons, they have opened a purgatory. Now if the intermediate theory is thus open to abuse, and we hold it is, and if its truth cannot be demonstrated from the word of God, and we think it cannot, the sooner it is discarded by Protestants the better.

The confession of faith called the Apostles' creed, may teach that Jesus at death went into an intermediate region. We would content ourselves with observing that this creed cannot be found in the Scriptures, nor can it be proved to have been written by the Apostles; it has, moreover, been subjected to several alterations since first composed.

Wesley, it is true, thought there was an intermediate place, but we are not able to receive all he taught. His expression in reference to this matter in the sermon on Mark ix. 48, is not satisfactory: "For," says he, "paradise is only the porch of heaven; and it is there that the spirits of just men are made perfect." Doubtless he believed that the saints were sanctified on earth, but we suppose was at a loss to find the practical use of an intermediate place and so assigned the one he gives. Yet Wesley is scarcely consistent on this point, or rather he was carried beyond his theory, for when Whitefield died he wrote, among others, the following verses:—

"Servant of God, well done!
 Thy glorious warfare's past,
 The battle's fought, the race is won,
 And thou art crowned at last!
 Of all thy heart's desire
 Triumphantlly possessest,
 Lodged by the ministerial choir
 In thy Redeemer's breast.

* End of Cont. Lett. lx. p. 369, 377.

With saints enthroned on high,
 Thou dost thy Lord proclaim,
 And still to God salvation cry,
 Salvation to the Lamb!
 O happy, happy soul!
 In ecstasies of praise.
 Long as eternal ages roll,
 Thou seest thy Saviour's face."*

We would commend to the consideration of our readers the following words of one of Wesley's helpers in the ministry, who was well acquainted with the original language of Scripture, and was also in many other respects well qualified to pronounce an opinion on Scriptural subjects: "On passing the limits of time we enter into eternity; this is the unchangeable state. In that awful and indescribable infinitude of incomprehensible duration we read of but *two places, or states*; heaven and hell, glory and misery, endless suffering, and endless enjoyment. In these two places, or states, we read of but two descriptions of human beings—the saved and the lost—between whom there is that immeasurable gulf over which neither can pass. In the one state we read of no sin, *no imperfection*, no curse; there "all tears are for ever wiped away from all faces; and the righteous shine as the sun in the kingdom of their Father." In the other we read of nothing but "weeping, wailing, and gnashing of teeth;" of "the worm that dieth not;" and of "the fire which is not quenched."†

After a careful reading of the Scriptures, and a special consideration of those passages which stand associated with a future state, we feel assured that the soul at death is admitted at once to the immediate presence of God, or shut up in the prison-house of hell with fallen angels. We agree with the quaint and learned Thomas Adams: "The souls of reprobates have their deportation, as the rich man's soul was fetched from him (Luke xii. 20); and their detrusion, being "cast into hell." (Luke xvi. 23). But they that die in the Lord, do instantly go to the Lord, as the soul of Lazarus was in Abraham's bosom."‡

T. J. PENROSE.

* Sermon preached by Wesley, on the death of George Whitefield, Nov. 18th, 1770. We suppose these verses were composed by John Wesley, because we find them affixed to this sermon. † Dr. A. Clark's Sermon, on "Salvation by Faith." ‡ Adam's "Meditations on the Creed."

ART. III.—BOSWELL AND JOHNSON.*

BOSWELL AND JOHNSON,—not the biography of the men, strictly speaking, but their friendship, and what came of it,—that is our present theme of discourse: a theme curious in itself, and suggestive of interesting and profitable reflection.

* Substance of a lecture.—*Ed.*

The friendship between Boswell and Johnson has hitherto been regarded by the most of people as something odd and abnormal; a sort of grotesque and inexplicable phenomenon, something to be wondered at, and laughed at, and then dismissed as incomprehensible. And, indeed, 'twould be difficult to conceive of two men more unlikely, in almost every respect, to be drawn together into friendship. The points of similarity and antagonism between them were sharp and numerous. Only a few can be noted here.—Boswell was a Scotchman, and Johnson hated the Scotch; at least if he did not hate them, his prejudices against them were keen and bitter, easy to excite, difficult to allay. The mere mention of Scotland or of the Scotch in his hearing, was sure to stir his bile and provoke his spleen, operating upon him much in the same way as the flutter of a red cloth is said to operate upon a bull or a turkey-cock.

Again: Boswell was a sycophant, a hanger-on upon the great, ready to grovel in the dust, or do any amount of lackeyism, if thereby the nabobs of the world would deign to smile, or bestow a morsel of their favour upon him. Johnson, on the contrary, was marked by nothing more than a sturdy spirit of independence. Even when so poor at college that his toes protruded through his shoes, he spurned with disdain a new pair which some kind considerate friend laid at his chamber door. This spirit of self-reliant independence animated him throughout his whole life.

Boswell was also a vain man, vain to an extraordinary degree. His vanity was altogether unique. 'Twas self-conscious vanity. He knew he was vain, regarded his vanity with complacence, and delighted to proclaim it to the world. Now, although Johnson was what may be called a proud man, conscious of and fully appreciating his own merits and energetically resisting any trespass upon his personal dignity, he had not a particle of vanity in his nature. He was too proud to be vain; he scorned the gauds and tricks of vanity as beneath the dignity of his manhood.

Moreover, Boswell was a wine-bibber. "His bagged cheeks, hanging like half filled wine-skins, still able to contain more,"* proclaimed him to be addicted to a free use of his cups. Johnson was a water-drinker; he had, indeed, in the earlier part of his life, indulged in tipling habits, but for some time before his acquaintance with Boswell, and thence to the end of his life, he acted as a strict, scrupulous teetotaller.

Once more: Boswell was twenty-two and Johnson fifty-four years of age when their acquaintance began; the one quite a youth, the other an elderly man; separated in point of age by a chasm of thirty-two years, a chasm which, in common opinion, 'tis all but impossible to span with friendship's bridge.

* Carlyle.

Other points of antagonism and contrariety might be added, showing the unlikelihood of Boswell and Johnson becoming friends; nevertheless they *did* become friends. I suppose it happens in friendship as in matrimony, by some mystic law which the philosophers have not yet discovered, the most unlikely persons are sometimes united together in wedded life; persons whom we should pronounce beforehand to be altogether unsuited to each other. We observe a startling dissimilarity, not only in appearance and age, and other secondary matters, but also in reference to mental and moral qualities, so that when such matrimonial junctures are about to take place, we are apt to augur the most unhappy results, and had we the power we would probably forbid the banns. Nevertheless, those unlikely matches turn out tolerably well on the whole, and yield an average amount of connubial felicity. Indeed, judging from facts of common occurrence, one is disposed to think that both in friendship and marriage elements of contrariety are required to strengthen, to tighten, and even to sweeten the bond of union. And here one is tempted to join issue with Cowper in what he says on this point, in his otherwise admirable Ode to Friendship:—

“ Who seeks a friend must come disposed,
To exhibit, in full bloom disclosed,
The graces and the beauties
Which form the character he seeks.”

Translating poetry into prose, Cowper means that we ought to exhibit in our own character the same sort of qualities we look for in our friend. Now, with all possible deference to the prerogatives of poetic genius in general, and to those of Cowper in particular, the orthodoxy of this opinion may, I think, be fairly questioned, or if allowed to pass muster it ought to be with considerable modification. Friendship is a feast to which the respective guests contribute different kinds of viands, and the greater the variety the greater the enjoyment, providing always that there be substantial agreement; for it is to be understood that without deep sympathy and oneness on matters of primary importance, friendship is simply impossible. And I hope it will appear, as we proceed, that in spite of the numerous points of contrast in the character of Boswell and Johnson, there were certain matters of perennial interest and of high moment with regard to which they had a common sympathy, and which served as a sufficiently strong and broad basis of friendship.

About the time when their friendship commenced, Johnson had reached the meridian of his fame. As often falls to the lot of gifted men, he had had to fight a hard battle with adversity. His father, a bookseller at Litchfield, Staffordshire, was a man of considerable literary attainment, much cleverer indeed in the art of reading than of selling books. As might be expected from his habits of life, while

he improved his mind he impoverished his circumstances. Young Samuel could not be maintained creditably at Oxford, whither he had been sent. After struggling to keep his head above water for three years, storing his capacious soul with those treasures of learning he afterwards profusely lavished in his writings, he was compelled to succumb. His clothes were in tatters; his shoes afforded no protection against wet and mud; though living on the plainest and scantiest fare, he could not keep out of debt; in short, his way at college being blocked up, he was compelled to leave before taking a degree. After making several unsuccessful attempts to establish himself as a schoolmaster, at Litchfield and Birmingham, he proceeded to London as a literary adventurer, with only a few coppers in his pocket. He was then in the twenty-eighth year of his age. On applying to one of the booksellers for employment in literary work, that dealer in wisdom, after scanning his bulky form with a curious eye, and knowing full well the secrets of the prison, at whose gates Johnson was now knocking for admission, advised him to get a porter's knot, and give up thoughts of writing books: not bad or unkind advice, though perhaps harshly spoken; and, had it been taken, though of incalculable loss to the world, 'twould probably have been to Johnson's gain. A porter's burdens are light compared to those laid upon his shoulders. Poverty and disease were burdens which bore hard upon him through the most of his life. From infancy he suffered from scrofula, blinding him of one eye, and leaving ugly scars on his face. His nervous system also was hopelessly deranged, accounting, probably, for those convulsive starts, hideous grimaces, and awkward gesticulations which disgusted fine ladies and gentlemen of London fashionable life, but of which he himself seemed wholly unconscious. To the same cause may also be attributed the melancholy gloom which habitually surrounded his mind. At a late period of life, referring to the chronic disease which had been his life's affliction, he said he could not remember a day in which he had been free from acute pain. With all this serious odds against him, the gaunt terrors of poverty menacing him from without, and inveterate disease entrenched within the citadel of his constitution, goading him to the verge of madness, he had to fight his solitary way. Under much lighter pressure of adversity many a man has sought refuge in suicide; but our brave Samuel never once thought of thus cowardly deserting the battlefield. With a courage, that might be overwhelmed but would never voluntarily succumb, he stood his ground and fought his way through the valley of horrors. Though often hardly set to provide the wherewithal for his own sustenance, and, though habitually the victim of morbid melancholy, he had a tender heart and an open hand to help others who were sore pressed in the battle of life.

Many instances are recorded of his self-sacrificing kindness. His filial piety was also a striking feature of his character. Two instances from many more, will here be furnished:—His father, who kept a book-stall once a week in the open market-place, at Uttoxeter, desired him on one occasion to take his place for a day, he himself being very unwell. Young Samuel's pride could not stomach this fancied degradation, and he, therefore, refused to go. But his disobedience cost him a life-long remorse. The picture of his poor old afflicted father standing a whole day in the open market, suffering in body and mind through his pride and self-will, haunted him with bitter avenging thoughts through his whole life. What must he do to rid himself of that black and bitter memory? Is there no way by which he may atone for that hideous act of filial disobedience, and bring comfort to his perturbed soul? An odd method of relief suggests itself, and is at once followed. Though upwards of sixty years of age, he hurries down from London to Uttoxeter; takes his stand on the spot of ground formerly occupied by his father's book-stall; remains for two full hours with bare head exposed to a drizzling rain; hoping by this means to appease a clamorous conscience, and expiate the guilt of his early disobedience. Grossly superstitious though this conduct may be, one must be blind indeed not to see in it an element of genuine nobleness.—The second instance of filial piety has reference to his mother, for whom he ever cherished the profoundest reverence and love. She died in poverty and debt. Having no money at command wherewith to meet the pecuniary liabilities of his deceased parent, he set to work with his pen, and in a single week produced his celebrated *Rasselas, Prince of Abyssinia*; sold it to the booksellers for one hundred pounds; and with this money paid his mother's debts, and the expenses of her funeral.

While struggling on heroically in the earlier part of his life, writing articles for periodicals, and translating elaborate pieces from Greek and Latin authors, he preserved an honest and upright heart, eschewing every thing false in thought and action; speaking the truth that was in him, regardless of consequences; aiming supremely at guiding men aright in the paths of highest wisdom; making the fear of God the rule of his own life; and, though subject to infinite annoyance and mortification, owing to the poverty of his condition, never allowing this to alter or shake his convictions. Even when at this period Richard Savage and he were wont to wander the streets of London of a night, with scarce a penny in their pockets, and not knowing well where to find one, frequently stopping to jot down thoughts of immortal truth and beauty under the feeble glimmer of the street lamps, he was as rigid and strict in his religious and political convictions as if he had been Lord Chancellor of England, or Archbishop of

Canterbury, firmly, unalterably resolved, come weal or woe, to be true to his manhood, to his country, and to his God. But though his principles remained unshaken, there is undeniable evidence that in some instances his conduct deflected from the line of rectitude. The strength of passion and the force of temptation occasionally mastered his better judgment, laying grounds of bitter repentance for his after life.

At length a brighter day dawned upon Johnson. Never indeed did he enjoy unclouded sunshine—to the last his horizon continued more or less overcast—but the thick weltering sheet of darkness which covered it was partially riven, enabling him to obtain glimpses of the sweet heavens, and of the everlasting stars. Slowly, but surely, his successive literary efforts convinced the leaders of opinion in London and the provinces, that he was a man of high intellectual endowment—that he had a kingly soul—that in power and splendour of mind, there were few, if any, of his countrymen capable of matching with him. At length the appearance of his *Rambler* and *Dictionary* gave him undisputed ascendancy in the literary world of England. And now the first men of the day in literature, in politics, in religion, men whose names are immortalized in English history, eagerly courted his acquaintance, and thought it a high privilege to listen to his talk; even George III. solicited an interview with him, and heaped encomiums on his head; and the Earl of Chesterfield, who had treated him scurvily while he was yet struggling in obscurity, now that he had, by prodigious toil, gained for himself the highest place in the world of letters, sought to burden him with his patronage, and proposed, through the columns of a leading journal, that Johnson should be constituted Dictator in literature, advances which Johnson rejected with proud disdain. As an acknowledgment of his services to the country, the Earl of Bute, then prime minister, settled upon him a pension of three hundred pounds a year—thus delivering him from the terrors of poverty and enabling him to spend the rest of his life in comparative ease and competence.

At the period in Johnson's life we have reached, Boswell had finished his studies at the universities of Edinburgh and Glasgow, had picked acquaintance with some of his most notable countrymen, and was now preparing for the practice of law at the Scottish bar. We have already touched upon his vanity, his sycophancy, his wine-bibbing propensities; by these qualities he was chiefly known to his contemporaries, and the opinion formed of him by his contemporaries has hitherto been the common opinion. Even Lord Macaulay, in his brilliant sketch of Johnson, in the *Encyclopædia Britannica*, represents Boswell as a compound of peacock-vanity, and grovelling sensualism. Considering on what superficial grounds judgment of character is usually formed, it is not surprising that

Boswell should have been all along consigned to the limbo of public contempt ; but, looking deeper into the man, we discover other and nobler qualities than those on whose account he has been commonly judged and condemned. Deep in his heart of hearts there throve a love, an admiration and a reverence of wisdom and goodness, which in spite of the grossness and flippancy of his exterior nature, constituted the leading and ruling force of his existence. Contradictory as the statement may seem, no two men ever differed more from each other than Boswell differed from himself. The contrasts and antagonisms between the spiritual and the sensual, the heavenly and the earthly, never appeared more wide and striking in any man. And in him these opposite elements refused to mingle or incorporate, as they usually do in other people. There they lay rolling and tumbling side by side, now the one, now the other uppermost, but never blending or incorporating. From one point of view his character is gross, mean, contemptible ; from the opposite point it is pure, good, noble. On the whole, Boswell has had scant justice done to him,—nay, he has been treated with unpardonable harshness. While condemning his vices and spurning away the huge accumulations of dross which envelop and degrade his character, let us at the same time be willing to recognise and appreciate the residuum of genuine goodness remaining.

Boswell was a hunter after notabilities, notable books and notable men, in particular. The writings of Johnson he read with avidity, and was captivated with them. The depth of their moral reflections, the splendour of their eloquence, the plenitude of their wisdom and learning enchanted him. Never had he been so enamoured of the writings of mortal man. Admiration of Johnson's writings led to admiration of Johnson. What a man that must be who conceived these grand thoughts, who built these lofty arguments, who fashioned these stately periods ! What a paragon of wisdom and scholarship ! The impressions made by Johnson's writings were deepened by intercourse with some distinguished Scotchmen who were personally acquainted with Johnson, and also by numerous anecdotes of him afloat on the stream of social talk. Boswell worshipped Johnson before he saw him. But might it not be possible actually to see him ? a sight more desirable than the grandest shows of nature or art. And if he might be allowed to become his disciple if not his friend, to sit at his feet, to watch the opening of his lips, and drink in the utterances of his oracular wisdom—what an unspeakable privilege ! His heart yearns after the great good which now dawns upon his imagination, and if the realization of it be possible, it shall be realized. Business now calls Boswell to London, but business is only a secondary matter with him at present. To get an introduction to Johnson, and then, if possible, to entrench himself in the friendly regards of

the sage, so that he may have free access to him afterwards,—that is what engrosses him. For awhile he is balked of his design, but at length a way of hope opens. Johnson is in the habit of frequently calling at the shop of one Davies, a bookseller, and fortunately Boswell has formed acquaintance with Davies. Davies is a Scotchman, and it may be presumed he will not be averse to do his countryman a favour. Could he be introduced to Johnson? Yes, bookseller Davies thought he might. Just as they are talking the matter over in the back apartment of the shop, Johnson himself enters by the front door. Boswell confesses that at the moment he was much agitated—such sudden and close proximity to the great man unnerved him quite. “Don’t tell where I come from,” said Boswell to Davies, remembering the prejudices which Johnson was known to entertain against his country. With a roguishness and love of mischief, pardonable enough in the circumstances, Davies said to Johnson, “Mr. Boswell, from Scotland, sir.” Apprehensive of serious consequences, and with the view of conciliating the great man, Boswell interposed an ill-advised remark: “Mr. Johnson, I do indeed come from Scotland, but I cannot help it.” With that quickness and poignancy of wit for which he was ever remarkable, Johnson at once seized the expression, and transfixed Boswell with it. “True, sir, you cannot help coming from Scotland, and that is what I find a great many of your countrymen cannot help doing.” This blow did more than stagger Boswell, it, as it were, brained him for the moment. But he had wonderful recuperative powers, and soon regained self-possession. The conversation between Johnson and Davies turned upon Garrick, the great comic actor. Garrick it seems had refused a small favour to one of Johnson’s friends, though solicited by Johnson himself. As might be expected, Johnson was in high dudgeon with Garrick. Eager to take part in the conversation, Boswell said, “O, sir, I cannot think that Garrick would refuse to you such a trifling favour.” “Sir,” said Johnson, putting on a stern look, and raising his voice, “I have known David Garrick longer than you, and I know no right you have to talk to me on the subject.” Alas, for poor Bozzie—the fates seem against him; this second blow is heavier and more stunning than the first. No, there is no chance of obtaining the favour of this fierce potentate. The pleasant dreams with which he had been delighting his fancy are fast melting away. Fortunately he tarried a while longer. The conversation diverged into various channels, and Boswell ventured a remark now and again, which the Dictator allowed to pass without challenge or scathe. On leaving the shop, Boswell complained to Davies of the rough handling he had received from Johnson. “Oh, don’t be uneasy,” said Davies, “I can perceive he likes you very well.” And so it proved. Calling at Johnson’s chambers a few days after, he met with a gracious re-

ception, and received unmistakable proof that he had established himself in the friendly regards of the sage. The description given by Boswell of the "the giant in his den," as he significantly refers to him, is worth quoting. "His apartment and furniture and morning dress were sufficiently uncouth. His brown suit of clothes looked very rusty. He had on a little old shrivelled unpowdered wig, which was too small for his head; his shirt neck and knees of his breeches were loose; his black worsted stockings ill drawn up; and he had a pair of unbuckled shoes by way of slippers." But all this ungainliness of person and condition was forgotten the moment he began to talk. Several gentlemen were present, and after a while when they were rising to leave, Boswell also rose, but Johnson pressed him to stay, and when he rose a second time to depart, he was again pressed to tarry longer; an extraordinary proof that Johnson had taken a liking to him. When at length he was obliged to leave, Johnson pressed him cordially by the hand, and promised to spend an evening with him at his lodgings. Thus commenced an intimacy, which continued for more than twenty years, becoming deeper and more sacred as time passed on, and yielding fruit which will benefit and gladden human society for ages to come.

After this Boswell had to submit to the ordinary conditions of mortal life, got married to an honourable and accomplished lady, worked with moderate diligence at his profession, wrangled with his brother advocates at the bar, wrangled or revelled, as might be, with neighbouring landlords, dipped somewhat deeply into different departments of literature, but the master passion and absorbing interest of his life centered in Johnson. When absent from Johnson his thoughts and affections are still with him. If Johnson does not write to him as often as he expects, he is sadly cast down, life becomes tedious. If, in writing, Johnson says anything which may be construed into harshness or unkindness, his heart is like to break, he is disconsolate. The expectation of seeing and being with Johnson gladdens him for months beforehand; the remembrance of seeing and being with him gladdens him for months afterwards. With what heart-bounding delight does he doff his advocate's wig, gather up his traps, and hurry from Scotland to have a meeting with Johnson. Never did schoolboy hurry from school for enjoyment of the home holidays with greater *abandon*, never did lover fly to the arms of his mistress with greater eagerness, never did devotee hasten to the shrine of his patron saint with greater enthusiasm. And why this passionate haste, why this enthusiastic eagerness? Not surely, as some have superficially surmised, for the gratification of sensual appetite. To obtain wines of rich vintage and other table luxuries, Johnson's house was the most unlikely a gourmand could think of. Muddy coffee, served up by an old blind woman, Johnson's housekeeper,

who was in the habit of feeling the cups with her fingers to ascertain whether they were full; this seems to have been the prime beverage with which Johnson regaled his friends. To suppose that Boswell was prompted by vulgar vanity, is equally wide of the mark. Had he paid to the nabobs of the fashionable world a tithe of the homage and service he rendered Johnson, he would probably have reaped a rich harvest of such honour as vulgar vanity craves after. As it was, the world of fashion looked down with wonder and contempt upon his connections with Johnson, regarding him as the fawning addle-headed sycophant of a boorish dominee. The true cause of Boswell's conduct in his relations to Johnson is to be found in Boswell's better nature. He delighted in Johnson's company, made all sorts of sacrifices to enjoy it, regarded it as the highest privilege and honour which earth could afford; chiefly if not solely because in Johnson he perceived the highest human personification of wisdom and goodness, and because his soul yearned after that spiritual aliment which Johnson supplied, as he judged, in greater plenitude and purity than any other man. Therusty coat, the ungainly countenance, the slovenly habits, the uncouth manners, the crabbed temper, could not hide from Boswell the true grandeur of Johnson's soul. Nay, it would almost seem as if he saw the more clearly and appreciated the more highly the intellectual and moral dignity of his hero on account of these obscuring and disparaging circumstances. He was often laughed at for his Johnsonism, but he set the opinion of society at defiance. What matter to him the light in which men regarded him? Let him but have the good opinion of Johnson, and let him enjoy his company, and bask in his smile, and have free fellowship with his mighty soul, and he regards all else with comparative indifference.

When in London, Boswell had free access to those club gatherings of which Johnson was the central attraction; and the attraction he exerted must have been potent, for it brought together in literary fellowship a number of the most distinguished men of the day. Survey their physiognomy and you will discover not a few men who have left a deep mark on English history. Conspicuous among the rest is Sir Joshua Reynolds, the accomplished artist, whose life-like paintings continue to the present day to adorn many public and private galleries of art. Sir Joshua was one of the first men of distinction who recognised the merit of Johnson, and cheered him in his valiant struggle to rise to fame. Not far from Sir Joshua you may perhaps see the Irish phiz of Oliver Goldsmith—Goldsmith “the inspired idiot,” as he was sometimes fitly called. Greater extremes of wisdom and folly never, perhaps, met in any man. In all worldly matters he was the veriest simpleton; money would not remain in his pocket; he had no idea of its value till it was gone. Getting into scrapes seemed the inevitable

tendency and law of his nature, how to get out of them he had no conception whatever. But though absolutely silly in all secular matters, he was gifted more than any man of his day with rich humour and sweet flowing fancy. His *Vicar of Wakefield*, and his *Deserted Village*, have long taken a high place among the classics of English literature. Johnson loved Goldsmith, more than once extricated him from pecuniary straits, and always made him welcome to his presence. Next to Goldsmith you may probably see David Garrick, the inimitable Garrick, the king of comic actors, overflowing with good nature, setting the table in a roar with his quaint conceits and grotesque mimicry. Garrick belonged to the same town as Johnson. They had known each other from early youth. Equally friendless and poor, they had arrived in London about the same time. But fortune smiled on Garrick; golden showers fell on his path. Then, as now, the world was disposed to pay much more handsomely for amusement than for instruction. David became the idol of the town; all classes of the people crowded to his performances; gouty lords, flaunting duchesses, princes of the blood, reverend clergymen, members of Parliament, merchant princes; these, as well as people of meaner estate, never seemed to weary of the comic actor. Johnson did not approve of Garrick's profession; often, indeed, he condemned it in strongest terms; nevertheless he retained Garrick's friendship, and, though with sundry breaks and fits of shyness, enjoyed his companionship. But of all the distinguished men who met at these club gatherings, the foremost place, beyond question, is due to Edmund Burke. For depth of philosophical insight, for breadth of political sagacity, for exuberance and sportiveness of fancy he was considered, even by such men as Fox and Pitt to stand unrivalled among his contemporaries. His conversational powers were also of the highest order. Once, when Johnson was very ill, reference being made to Burke by some one present, "Ah," said he, "that fellow would be the death of me now, were he here;" meaning that his conversation would exert such a strain upon him as, in his weak state, he could not endure. During Johnson's last illness Burke and several other friends happened one day to be sitting beside him. Burke said to him, "I am afraid, sir, such a number of us may be oppressive to you." "No, sir," said Johnson, "It is not so; and I must be in a wretched state indeed, when your company would not be a delight to me." Burke, in a tremulous voice, expressive of tender feeling, replied, "My dear sir, you have always been too good to me." These instances serve to show Johnson's estimate of, and regard for, Burke.

Reynolds, Goldsmith, Garrick, Burke, and other men eminent in different walks of life, were the sort of men drawn together at the meetings here spoken of. And yet even among these men

Johnson was king, or, rather it might be said, he was dictator, for he often assumed an imperiousness of tone and manner which brooked no dissent. When provoked by opposition, he was wont to become quite furious—to burst through all due bounds of conversational decorum—and to trample on the opinions of others like an enraged elephant. “It is of no use arguing with him,” said one who knew him well, “for if his pistol misses fire he knocks you down with the butt end.” When heated in debate, there can be no doubt that he sometimes argued for victory rather than truth. But even these feats of intellectual gladiatorship were not without their use. They would at least show that subjects have two sides; and that when by skilful arguing the worse can be made to appear the better reason, men ought not to be hasty in coming to conclusions on any subject. But Johnson had no need of bullying to make his supremacy felt and acknowledged. In the equable flow of conversation, when truth alone was the object sought, the kingliness of his soul could not be hidden. Wit and wisdom rolled from his lips with the fulness and breadth of a river. Even Burke, who was a prince in conversation, had to lower his masts and play a second part in the presence of Johnson. One day a friend chided him with being so reticent and backward in Johnson’s company. “Ah,” said that great statesman and orator, “I am content to ring the bell to Johnson;” meaning that he was content to stand in the same relation to Johnson as a bellringer stands to a clergyman.

The conversation at these gatherings ranged from the highest to the lowest points, touching often on the loftiest questions of philosophy, and thence descending to trifles of the passing hour, taking in the wide field of literature, science, and politics, and occasionally glancing at the transcendent themes of religion. Religious subjects, however, when broached, were always treated by Johnson with profoundest respect. Whoever ventured to touch religion with thoughtless or unfriendly hand provoked his utmost displeasure. The mysteries of religion, such as the Incarnation and the Trinity, he treated with solemn awe; nor would he suffer them to be discussed in his presence, for the very good reason that in the heat of debate he and his friends might be tempted to utter unwarrantable and impious sentiments respecting them.

Occasionally Johnson’s prejudices were brought out in strong relief by the friction of debate. His tory prejudices, his high church prejudices, his Scotch prejudices, surged over the ordinary bounds of conversation in a foam of angry invective, or dissolved in a rainbow spray of innocuous sarcasm and banter. He especially delighted to tease and annoy Boswell, or any other Scotchman that came in his way, by pointing the shafts of his wit against Scotland. On one occasion there happened to be present, at a club meeting,

a certain Dr. Ogilvie, a man of some learning, and of more than an average share of Scottish conceit. Not content to let the stream of conversation run at its own sweet will, Ogilvie tried his utmost to restrict it to the unparalleled excellence of his own country. Scotland was this, Scotland was that, and everybody ought to admire Scotland. Johnson, of course contradicted him at every point. No ; Scotland was anything but the fine country he had made it to appear. Ogilvie, nothing daunted, said, "But you must allow, sir, that there are some very grand prospects in Scotland." "Yes," said Johnson, in reply, "and there are some very grand prospects in Norway, and there are some prodigiously grand prospects in Lapland ; but let me tell you, sir, the grandest prospect a Scotchman ever sees, is the road which leads him into England." There could be no reply to such a sally as this. The pragmatic doctor had his light snuffed out, and he remained quiet enough the rest of the evening. Similar in tone, though not quite so effective in wit, was the reply made to Boswell's praise of oatmeal as the chief food of Scotland. Oatmeal was a healthy article of diet, 'twas good for the blood, 'twas good for the complexion, and finally it made the Scotch a strong people. Johnson denied every good quality claimed for it, except its strengthening properties—and even on this point he only allowed that it gave the Scotch just sufficient strength to run away from their own country to England. Sometimes the shafts of his wit levelled at the Scotch were double-pointed. For instance, one day Dr. Barnard, an Irish bishop, expressed to him an apprehension that if he visited Ireland he might treat that country even more unfavourably than he had treated Scotland. "No, sir," he answered, "you have no reason to be afraid of me. The Irish are not in a conspiracy to cheat the world by false representations of the merits of their countrymen. No, sir, the Irish are A FAIR PEOPLE—THEY NEVER SPEAK WELL OF ONE ANOTHER." His prejudices against the Scotch gradually abated until they became a tradition of the past, rather than a belief of the present ; and he at length declared, that whenever he found a Scotchman to whom an Englishman was as a Scotchman, that Scotchman should be as an Englishman to him. Indeed, Johnson's prejudices against the Scotch were more seeming than real, they had no deep root in his soul, and were little more than the rough prickly rind of love and admiration. It is certainly a singular fact, that at the time when these prejudices were at their highest—that is, while executing the great work of his life, his Dictionary, (and here, by the way, I may just remark, that in that work his definition of the word *oats* affords a singular illustration of the prejudices we are speaking of. He defines *oats* to be *the food of men in Scotland, and of horses in England*)—while executing this great work, of the eight emanuenses whom he employed, five

of them were Scotchmen; and it is an equally singular fact, that of all the men with whom he associated and who enjoyed his friendship, he loved no one so warmly, tenderly, and devotedly, as the Scotchman, Boswell.

At the club meetings, to which we have been referring, Boswell felt as if elevated to the seventh heavens, as if admitted to the banquets of the gods. The constitutional melancholy to which he was often a prey at home, was effectively dissipated while associating with the choice spirits drawn together by Johnson. Earth could afford no higher felicity than that society. He basked in sunshine, he revelled in bliss. But much as he admired such men as Reynolds and Goldsmith, and Garrick and Burke, Johnson remained the supreme object of his idolatry. Indeed, the opportunity he had of comparing him with these distinguished men seemed to bring out more conspicuously the grandeur of his character; he was ever the greatest of the great. Boswell loved to be near him at these gatherings, and frequently took part in the mighty play of words. But he was not always sufficiently cautious. He at times touched upon subjects which aroused Johnson's ire—nor had he always prudence to retreat when he ventured upon dangerous ground; presuming on the good will of the sage, he would sometimes persist in what was manifestly disagreeable. Then there would follow a tremendous explosion. There was something terrible in Johnson's wrath. It was like the rush of a tornado—whatever stood in its path was ground to powder, and swept away as with whirlwind fury. These outbursts of rage overwhelmed poor Boswell. He retired from the presence of his angry chief utterly, inconsolably miserable. He could take comfort in nothing. He could neither eat nor sleep. On the morrow following such a rupture—or as soon after as possible—he was back to Johnson, downcast in spirit, woebegone in appearance, to get the breach healed. Who was to blame? now became the interesting question; and it is worth remarking, that Johnson always and readily took his full share of blame, or, at least, showed by increased kindness, that no bitterness remained in his mind. Whether it be true as the old adage runs, that the quarrels of lovers are the renewing of love; certainly the quarrels between these men invariably resulted in increased affection.

Boswell had free access to Johnson's own house at all hours—a rare privilege; and the prolonged private interviews thus enjoyed, yielded him greater pleasure and benefit than the club gatherings we have been referring to. 'Twas nothing uncommon during Boswell's frequent visits to London, for him to sit with Johnson in the privacy of his study till far on in the morning, absorbed in conversation, forgetful of everything but the rich and varied subjects talked of. Of course Johnson had by far the larger share of the talk.

For hours together, with but slight breaks he would pour forth a continuous stream of wise discourse into Boswell's avaricious ear—an ear that absorbed it as greedily as the parched land drinks the summer showers. He took care, on such occasions, to let Johnson's mind have full swing—rarely interposing remarks of his own, unless with a view of inducing the Oracle to deal out still more copiously the stores of wisdom he had at command. He was not so much restrained when the conversation turned upon private matters—matters touching their own personal interests. Then interchange of thought was free and easy. It is worthy of special note, that at these private interviews the subject of religion engrossed a large share of attention—perhaps the largest. The divine authority of Christianity—the duties we owe to God, the mediation of Jesus Christ, the solemnities of Eternity, these and kindred matters were frequently broached and dwelt upon at large. And Johnson was never so grand in conception or eloquent in speech, as when discoursing on religious themes. For, whatever may be said to the contrary, he had a thoroughly religious soul. The great truths of religion struck their roots to the depths of his moral being, and gave complexion and bearing to the whole of his intellectual exercises. And, notwithstanding the froth and folly which environed Boswell's nature, he also had strong sympathies with religious truth, and deep yearnings after the religious life. The conversation often bore upon the religious experience of both. With frankness and sincerity they unbosomed their hopes and fears, their joys and sorrows, in reference to the all-important matters of personal religion; they bemoaned their sins and shortcomings, and encouraged each other in struggling to realize the supreme good. While these interviews lasted, Boswell was as it were on the Mount of Transfiguration. He had reached a platform of existence far above his ordinary level. The grossness and folly of his nature seemed to be cast off. He breathed ambrosial airs. He drank celestial nectar. He was clothed with supernal light, as with a garment. Wisdom, and goodness, and love, shed their renewing and transforming influence around his whole being.

The visit paid by Boswell and Johnson to the highlands and Western Isles of Scotland constituted one of the most interesting episodes of their friendship. The family name and extensive acquaintance of Boswell, coupled with the literary fame of Johnson, secured them a generous reception in those remote regions. But at that period travelling in the highlands was no easy matter. You may pursue the same track of journey now-a-days without inconvenience, enjoying at every stage the conveniences and comforts of home life; but at that time public roads were few and bad, stage coaches there were none, private conveyances were rare and rude, steam boats and railways were not

yet invented. The highlands and Western Isles were cut off from the people of England as much as Caffre land is at the present day. On our travellers went, however, sometimes by aid of ponies little bigger than mastiffs, sometimes by aid of fishing boats of treacherous looking timbers, sometimes borne through shallow waters and bogs on the brawny shoulders of highlanders, sometimes clambering over steep and rugged mountain passes on hands and knees. But the people everywhere gave them a kind and cordial reception. Gentle and simple conspired to do them honour. Whether in the rude castles of Highland chieftans, or in the lowly huts of Highland clansmen, they were hospitably entertained. To his surprise and delight Johnson often found in the humblest of the people an intelligence, a culture, a quick sighted appreciation of the higher subjects of thought, far beyond what might have been expected from their social condition; so that he jestingly remarked he could have wished they had been Episcopalians rather than Presbyterians. Indeed, during the six weeks he now passed in Scotland, mixing freely with all classes of the people, now engaged in learned talk with College professors, now entertained at the snug manses of country clergymen, now feasted sumptuously in the halls of the rich and noble, now drinking goat's milk in smoky highland cabins, Boswell all the while acting as his faithful esquire and never suffering him to want for anything in his power to procure,—during this six weeks, the prejudices which lingered in his mind against Scotland and the Scotch were effectually obliterated, and the new friendships he formed were among the sweetest ingredients of his after life. Everything he saw awoke his mind to reflection, and if his journey to the Highlands and Western Isles had yielded nothing but that splendid passage in his writings which celebrates his visit to the far-famed island of Iona, 'twould not have been in vain. As the passage is brief it may here be quoted.—He says, “We were now treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery or virtue. That man is little to be envied whose patriotism would not gain force on the plains of Marathon, or whose piety would not prove warmer among the ruins of Iona.” This journey to the Highlands and the close companionship it

involved, consolidated the friendship between Johnson and Boswell; nevertheless ever and anon, and without any just ground, Boswell shows a disposition to doubt the faithfulness of his illustrious friend. The slightest thing imaginable is sufficient to awaken apprehension that Johnson's friendly feelings towards him are cooling. In this he is something like the lover, who having been fortunate enough to secure the affection of some paragon of a woman—a woman who in his judgment is infinitely superior to all the rest of her sex, and of course far beyond his own merits—can scarcely credit himself with being the possessor of such an inestimable prize, and is everlastingly teasing himself and his fair one with silly doubts and surmises; and just as a true hearted woman, in pity to the silliness of her admirer, is content, though seeing no necessity for it, to repeat for the thousand and one time that she really does love him and that he may rest satisfied on that point, so Johnson had in this way to calm the fears and allay the doubts with which Boswell was continually fretted and worried. That Johnson truly and thoroughly loved Boswell,—that he took deep interest in everything that concerned him,—that he would have performed any amount of labour and gone to the world's end to serve him—the letters that passed between the two and many other circumstances abundantly testify. On the other side, Boswell's devotion to Johnson cannot be measured by the ordinary human standards. It was a species of idolatry. Thomas Carlyle calls it hero-worship; and truly it was nothing short of worship. The whole of his being exhaled, as it were, in the incense of love, devotion, admiration, and wonder, at Johnson's shrine.

But friendship, however strong and triumphant over other adverse influence, must succumb to death. After being seventy-five years in harness Johnson died at his post, fighting to the last like a true-hearted soldier. Throughout the whole of his career he had been haunted with a fear of death, which overlapped his mind with gloom, which infused bitterness into every cup of enjoyment and which imparted a sombre hue to the whole of his mental operations. 'Twas not the physical suffering of death he dreaded. He had a contempt of physical suffering, and in many instances evinced a power of enduring pain quite heroic. 'Twas the apprehension of what followed death that convulsed his soul with terror. To appear before God in judgment, to be weighed in the balances of eternal rectitude, to meet the award due for the deeds done in the body—these solemn considerations made him pause and held him in dread. In part through the constitutional tendency of his mind to dwell on the gloomy side of things, and in part through defective views of the fulness of Divine mercy revealed in Christ Jesus, he could never fully confide in God as his reconciled Father. However, as death drew near, the clouds which enveloped him were

in some measure dissipated, the slavish fear which had been the curse of his life was removed. The doctor who attended him testifies that "for some time before his death all his fears were calmed and absorbed by the prevalence of his faith in the merits and propitiation of Jesus Christ. He talked often about the necessity of faith in the sacrifice of Jesus as necessary beyond all good works whatever for the salvation of mankind." Here then let it be noted, for surely it is noteworthy, that the mightiest intellect of the eighteenth century, found comfort and strength in the last mortal struggle by clinging with childlike simplicity to the mercy of God in Christ Jesus. With that fortitude of mind for which he was ever distinguished, he asked his doctor to tell him plainly whether he should recover. "Give me," said he, "a direct answer." The doctor replied that in his opinion he could not recover without a miracle. "Then," said Johnson, "I will take no more physic, not even my opiates, for I have prayed that I may render up my soul to God unclouded."

Johnson was buried in Westminster Abbey. The poor scholar who could not afford when at college to keep decent shoes to his feet, who had come to fight the battle of life in London with only a few coppers in his pocket, who for many years had a hand-to-hand struggle with grim hunger, who had been spurned with contempt from the doors of the aristocracy,—the poor scholar even according to the vulgar judgment of the world, is triumphant at last! There, in the Valhalla of England's immortals, his ashes repose!

Boswell's Life of Johnson is a monument more honourable to the illustrious subject of it than all the honours of Westminster Abbey. Boswell was well provided for this undertaking. During the course of more than twenty years he had been in the habit of taking and preserving copious notes of the sayings and doings of Johnson, as far as they came within his own observation. After spending a night in his society, whether along with other distinguished men, or alone in the privacy of his study, he no sooner got to his own lodgings than he wrote down every thing remarkable that had transpired. These notes gradually accumulated, until they amounted to a number of bulky manuscript volumes. The life of Johnson based upon and chiefly consisting of the materials thus industriously collected, is one of the most marvellous books ever written. No other memoir in ancient or modern times is fit to compare with it. The fulness of its information leaves nothing to be desired. The portraiture of Johnson is given, not merely in general outline, but in minutest feature. Johnson is made to act, move, and breathe before you in all the actuality and naturalness of real life. As you read you see the man growing and developing before your eyes, until you feel sure you know him as well as if you

had been his life companion. Nothing is kept back necessary to a complete knowledge. The veriest trifles in physiognomy, in dress, in manners, things small in themselves, but serving to show the individualism of the man, are sketched with faithfulness, vividness, and propriety of intellectual touch. The grander attributes of Johnson, intellectual and moral; the prodigious fertility of his mind, the exuberance of his wit, his Herculean literary labours, the tenderness of his heart, hidden for the most part under a rough exterior; his natural politeness, struggling to show itself through the shaggy folds of an uncouth and rebellious nature; the follies into which he was hurried in the early part of his life, his subsequent bitter repentance, his deep and habitual devotion to God, the unique love he had to his wife, a love which, after her death, often led him to pray for her happiness; his kindness to the poor, his filial love, his sympathy with everything good and noble, his abhorrence of everything vile and mean—these, and innumerable other things which made up the individuality of the man Johnson—are narrated with a skill such as has never been excelled or perhaps equalled in this species of writing. There is a seeming absence of art in the picture drawn, and yet the highest artistic effect is produced. No man of bygone ages, certainly no man of the eighteenth century, is so well-known to us as Johnson—thanks to Boswell's book. Pictures, also, of the men and manners of that age are drawn with a freshness and fulness of life which set at defiance the corroding teeth of time. If you wish to know the form and pressure of Johnson's time, how the life of man in its endless varieties developed itself in England; then go to this book, rather than to the professed histories of the period. And not only on that point, but on almost every subject within the sphere of thought and speculation, you may find much to interest, illumine, and guide. Or, if your aim be amusement, rather than solid instruction, if you wish to beguile a tedious hour with pleasant recreation, Boswell's book is better than almost any other means for your purpose. Here are racy anecdotes of men and manners, scattered with liberal profusion. Here are treasured stores of the choicest wit, which, like wine of rich vintage, grow richer the longer kept. Here are sketched, with dramatic skill, many of the polemic feats of the intellectual giants of those days. Here, in short, there is much to regale the imagination, to amuse the fancy, to stimulate the intellect, and to improve the life.

ART. IV.—THE *A PRIORI* ARGUMENT: AN
EXPOSITION AND DEFENCE.

The Necessary Existence of God. By W. H. GILLESPIE. London :
Houlston and Wright.

THE author of this work informs us in his preface that he has united together five separate treatises, each treatise complete in itself, and yet the whole five related to each other by the treatment of a common subject; and also, notwithstanding their specific aim, by reference to a common purpose. These treatises are arranged in an order of dependence which, while it does not interfere with the completeness of each, develops the unity of the whole. First, several important defects in the strictly *a posteriori* arguments for the Being and Attributes of God are pointed out; and this is done, not to show that the *a posteriori* method is utterly worthless, but that it is in itself insufficient. It is dependent for its validity, in so far as it reaches upon principles which it does not supply, and even by the aid of these borrowed principles, it fails to reach the conclusion it is intended to establish. Then follows a review of the principal forms in which the *a priori* argument has been stated during the last two centuries and a half. In the judgment of the author, defective statements of the synthetic method of argument have greatly contributed to bring it into discredit. He is anxious to remove this discredit by placing the argument upon a better basis, and giving it a more scientific expression. It was necessary in attempting this to point out the errors of former reasoners in the same field: and Locke, Dr. S. Clarke, Lowman, and Bishop Hamilton, are successively reviewed. After this follows a third treatise, designed to bespeak the favourable attention of theists. It is addressed to those who "admit the existence of a necessary Being, the Intelligent Author of the universe," and points out, conclusively, that this admission implies infinite extension. A necessarily existing Being granted, who is the intelligent cause of all things,—and it follows, either that He exists without extension, or that He is of finite extension; else He is of infinite extension. As no other hypothesis can be conceived, one or other of these three must be accepted as true concerning the necessary Being, whose existence is granted. The first cannot be entertained; for existence, whether necessary, or unnecessary, implies extension. Let any man endeavour to think of existence without extension, and he at once becomes aware of its impossibility; or, let him try to think that in the case of some other intelligence, differently circumstanced to himself, it may be possible, and he can as

easily think that, to that other intelligence, two and two may make five. Extension and existence mutually and necessarily imply each other. The second hypothesis cannot be accepted, for an absolutely-necessary Being must exist everywhere—that is, must be of infinite extension, since absolute necessity cannot have relation to one part of space more than to another. Relation of existence to one part of space more than to another, implies determination as to quantity and continuance. For to be placed *here* rather than *there* is limitation, and limitation by which a limiting cause external to the being limited is the condition of a contingent and finite existence, not of an absolutely-necessary Being. To accept this second hypothesis would require us to believe that absolutely-necessary Being possessed figure, and was really divisible, both of which positions are obviously absurd. A necessarily existing substance, the intelligent cause of all things, by its very nature transcends all limitation, and can no more be said to be *here*, and *now*, rather than *there*, and *then*; and no more to be *there* and *then*, rather than *here*, and *now*. The first and second of these alternate hypotheses being thus excluded, the third must be accepted. And a necessarily-existing being is therefore a being of infinite extension.

The short argument contained in this third treatise is addressed to theists, to those who admit a necessarily-existing Being the intelligent cause of all things. It is not intended to establish the general conclusion which the fourth treatise seeks to establish, but the relative and particular one, that if a man admits the existence of a necessarily-existent Being, that very admission implies infinite extension. It is a personal argument, showing that a man who admits the one, is bound in consistency with the position he has taken, to admit the other. But, it only has reference to the person who admits that there is a necessarily existent Being, and its bearing upon the general question is only indirect and relative. This, Mr. Gillespie carefully indicates, and it is certainly unjust to animadvert upon this argument, as if the author by it intended to establish the general conclusion. The argument advanced in this treatise has been criticised, as if it were directly employed to establish the conclusion of the fourth treatise, and this, notwithstanding the plain statement to the contrary, contained in Mr. Gillespie's preface, as well as the obvious character of the argument itself.

The fourth treatise contains the author's statement of the *a priori* argument, and the fifth treatise is devoted to an examination of the criticism published by the Zetetic Society of Glasgow.

The *a priori* argument is, by its very nature abstruse, and it may be at once allowed that it does not readily take hold of men in general. But its remoteness from popular apprehension is no evidence

that it is weak, futile, or vain. Its conclusions may nevertheless be valid, and its method may perhaps be the only one by which some minds are able to reach a satisfactory result. The validity of an argument cannot be determined by the readiness with which the popular mind apprehends it. Nor can its invalidity be decided by the distaste which the popular mind manifests in relation to it. And yet, for no better reason than that it is abstruse and somewhat remote from popular apprehension, the *a priori* argument has been summarily disposed of as of little worth.

Exception has also been taken to the *a priori* method upon other ground. It has been maintained that the very conclusion it proposes to establish, deprives it of all legitimate data and premisses. The necessary existence of an Intelligent Being, who is the cause of all things, does not admit of an *a priori* demonstration, because there can be nothing prior to such a Being. If there be anything in order of nature or conception prior to Him, from which His being and attributes can be derived, why then the argument from this prior thing, or principle, may be considered valid; but if there is in reality nothing prior, either in the order of nature or conception, all attempted *a priori* argumentation is vain. Assuming the existence of such a being, certain *a priori* inferences may be formed respecting particular qualities which must belong to his nature; but previously to, and independently of, that existence, we are unable to conceive of anything from which it can by possibility be inferred—of any data on which the inference can be made to rest.* But is this a fair and impartial statement of the *a priori* method? Does it really require for its legitimate construction that there must be some existence prior to necessary existence, and from which necessary existence is derived? In this objection there is no real difference, in so far as the argument is concerned, between existing thing and existing principle, for there must be some being in which the principle exists. And the *a priori* method is condemned, because to render it valid there must be an existence prior to the first and necessarily-existing Being, from which the latter is derived. Now, we venture to think that this objection is based upon a serious misapprehension of the conditions of the *a priori* argument. It does not require that we have knowledge of some existence prior to God Himself, in order to establish his existence; if it did, it would be a method foolish enough. But now, if in the constitution of the human mind there are laws or regulative principles—and if in the actual operations of the human mind these regulative principles are introspectively cognised as intuitions, or native convictions—and if these intuitions are to men the guarantees of reality, may we not here find

* This is a condensed statement of the objections to the *a priori* argument advanced by Dr. Wardlaw, Dr. Cooke, Rev. R. Watson, and others.

data upon which to construct a valid argument for the Divine existence? The *a priori* method requires nothing more than this. It is an argument from fundamental principles or beliefs through the reality which they guarantee to the highest reality—the existence of God. But it is objected that this is *a posteriori* reasoning. All that we have to reply is, that it is reasoning from principle to consequence; and, if this is not a *priori* reasoning, we are at a loss to comprehend what is.

The principles to which we refer are self-evident and necessary principles, the opposite of which cannot be thought; they are universal principles, common to mind, (*e.g.*) Space and duration exceed my most enlarged conceptions, cannot indeed be thought non-existent, and hence I am compelled to believe them infinite; everything which begins to be must have a cause—so I am compelled to decide. Now, these principles are not the products of experience. Allowing that apart from experience they would not have been developed, yet they are not furnished by experience. This concession amounts to nothing more than that if we had not been formed conscious beings we should not have been conscious. No amount of experience can ever give the necessary and universal. It can only discover to us that things are constituted in a given manner, not that anything *must* necessarily and universally be. These native convictions, necessary and universal, are neither the result of experience nor the product of reason, but the conditions of all experience and knowledge—the principles by which the mind interprets all phenomena. In this sense they are *a priori*, and argumentation pursued from them deductively is designated *a priori* reasoning. It is not *a priori*, because its data is some existence prior to the necessary existence it seeks to establish, but because its data consist of those necessary principles which experience does not furnish, but which as the conditions of experience are prior to it. It is an argument from principle to consequent; and as reality is guaranteed by the principle, so reality must be reached in the consequent.

In the Kantian philosophy *a priori* principles are divorced from external reality. They are purely subjective, and in no sense whatever do they indicate outness. They are merely abstract forms under which the mind apprehends, co-ordinates, and unifies phenomena. If this exposition of our native convictions and fundamental beliefs be an accurate exposition, it is certainly impossible for us to pass beyond the realm of abstraction. We can have no cognition of reality, and by consequence the theologic idea becomes an unavoidable illusion, and *a priori* argumentation is pronounced a failure because it cannot make good the passage from the facts of thought to outward and real existence. But we need to pause before we join in this sentence of condemnation. It certainly appears an unwarrantable account of our primary convictions and

fundamental beliefs, to say that the mind is naturally and necessarily determined to internal representations which have no corresponding objective reality, but are unmeaning and illusive. In our comprehension of the finite, we are necessarily placed by the regulative principles of our minds in connection with the infinite. We necessarily and unavoidably think of every thing as being in space, and of every event as occurring in time, and of everything which begins to be as having a cause accounting for its existence. Now, we naturally ask why we are led by innate principles to conceptions, which, however, upon reflection, are to be set aside as void of all significance and validity? It certainly seems anything but satisfactory that we are determined necessarily and unavoidably to certain conceptions, and yet in these innate and fundamental convictions we have no guarantee of reality. If our knowledge does not in any sense pass beyond subjective conceptions, why then these native convictions are certainly subjective, and the philosophical principles in which they find full expression are but empty notions. But if the mind can by any form of activity discover the existence of external reality distinct from itself, why then we cannot see any reason to affirm that its primary cognitions and fundamental beliefs are purely subjective. There does not appear to be any resting place between pure idealism, and the frank admission that our primary convictions point to external reality.

It may, perhaps, be proper to consider here this question of reality with reference to the subjects of the first propositions in the first and second parts of Mr. Gillespie's argument. Some who have ventured to criticise Mr. Gillespie's work have indulged in considerable merriment and wit over a superstructure based upon such foundations, though they have not been exactly certain what views they themselves entertained. Space, extension, or expansion is declared mere nothing, emptiness, the absence of being; while both space and duration are relegated to the region of abstraction, or affirmed to be merely subjective. Respecting the nihilism of space we may appeal to the testimony of consciousness, and higher testimony we cannot have. It is at once readily allowed that we gain our notion of space in the concrete, that is, we know bodies as existing in and occupying space, but the conviction thus evoked soon passes beyond the limits of knowledge proper, and develops into a belief respecting something which we neither do nor can know immediately, and similarly, respecting duration. What is here allowed has been sometimes affirmed to be fatal to all *a priori* argumentation, for, say certain critics, it is after all based upon experience, and is in fact an *a posteriori* argument. Well, it is based upon experience thus far, that in order to an *a priori* argument there must be a being capable of conducting it, and as such

a being must be a conscious being, and as consciousness in the very nature of it implies experience, there is experience connected with *a priori* reasoning. But is this experience implied in the very conception of a conscious being the experience upon which *a posteriori* reasoning depends? We think not. Induction, which embraces and expresses the experience required by *a posteriori* reasoning, demands a wide survey, a multiplication of particular facts, it is not content with the primary experience implied in consciousness. It ranges through a wide field of observation, musters a large array of facts, and in this way seeks to reach a conclusion, in other words, to show what is. The *a priori* method takes the primary experience implied in consciousness, manifests no anxiety for a multiplication, but simply takes what must necessarily be assumed, and takes this in connection with the innate convictions of the mind, not innate in the sense that they were in the mind as convictions before they were evoked; but innate in the sense that they are native to the mind, are due to its constitution as any other faculty is, and that, apart from these laws, principles, tendencies, or by whatever other name they may be designated, the human mind would not and could not be what it is, and proceeds to develop the logical necessities which this primary experience, and these fundamental beliefs contain; proceeds not only to show *what is*, but in so far as the nature of the subject will allow, to show what, by logical deduction, *must be*. There is, then, an obvious distinction between experience as connected with *a priori* reasoning, and experience constituting the substance of *a posteriori* argumentation. The one is primary, implied in consciousness, what cannot by any possibility be excluded; the other is an aggregation of particulars any one of which might be excluded. The one method seeks by multiplication of experiences to show *what is*, the other by fundamental beliefs, evoked in primary experience, to logically reveal *what must be*. Had considerations like these been duly attended to, the argument as stated by Dr. S. Clarke, would never have been reduced to the character of *a posteriori* reasoning. The fact that something is, which the Rector of St. James' employs in establishing his first proposition, is a fact of primary experience, is an obvious implication of consciousness, and could not be excluded. The employment of this fact does not invalidate the *a priori* character of the Doctor's argument, except the *a priori* reasoning must find foundation and form out of and beyond consciousness.

There is then no reason to conclude that the connection of primary experience, with the fundamental beliefs it evokes in *a priori* reasoning, invalidates its character. And we may now proceed to inquire whether our original convictions of space and duration are merely convictions of nothingness, or convictions of

reality. Consciousness, if it certifies anything, certifies that space and duration are independent of, and external to, the conscious being. They are not the creations of consciousness; it discovers them, and discovers them as having an existence independent of, and external to, itself; an existence which abides, whether it is immediately concerned in contemplating them or not, and an existence which would continue if the individual mind contemplating them ceased to be. To deny this testimony of consciousness is to undermine the foundations of all certainty, for if consciousness deceives us respecting space and duration, testifying that they are realities when they are not, but are mere nothingness or unreal abstractions, what guarantee have we that its testimony may be relied upon in reference to any other subject? Plainly none. And we are handed over, without possibility of deliverance, to universal uncertainty and scepticism. There is no way of avoiding this sad result except by maintaining the veracity of consciousness in all its original convictions and primary experience. The original conviction of consciousness gives space and duration as continuous, not only without break, but unbreakable. They cannot be divided as a body can, so as to present separate superficies, with an intervention that can be declared to be in the one case no space, and in the other no duration. This, Mr. Gillespie plainly shows in establishing his second proposition, and in showing this he but developes what is logically contained in our original conviction. The introduction of body into space and duration neither divides nor destroys them, and hence they are penetrable, for body can exist in them without displacing or destroying them. We remember seeing it remarked by a certain writer that indivisibility was of no force whatever in relation to the reality of space or duration, for said he, "nothing is indivisible." This at the time appeared to us a very singular statement, and it appears so still. Indivisibility is certainly a quality, as much so as divisibility; and if our original convictions may be trusted, quality belongs to substance or being, so that it seems, after all, nothing is something; an odd conclusion, verily. Neither indivisibility nor any other quality can be affirmed of nothing; no affirmation can be made, except the affirmation that we mean by nothing the absence of everything positive. The qualities which, by our original convictions, we are compelled to attribute to space and duration, show, if anything can be shown, that they are realities and not mere nihilities.

Though space and duration do not admit of either mental or actual division, yet they allow, as Mr. Gillespie indicates in his argument, of partial consideration—that is, we may confine attention to certain sections of each, and consider them relationally and proportionally as less and greater; and these sections or proportions

may be called parts, providing we make it understood that they are not parts in the sense that between any two of these is an interval in which there is no space or no duration. We may think of a day or a week; we may think of an inch or a yard; but in these cases there is no actual separation of either space or duration. They are only parts in the sense of partial consideration; for we don't think that between the day and week, about which we think there is an interval of no duration, and similarly in reference to space. It certainly appears reasonable to conclude that what we consider relationally and proportionally has positive existence,—that it is not mere nihility. It scarcely appears sensible to speak of an inch or a yard of nothing. Neither is it a satisfactory explanation to say that though men are necessitated to speak of space or duration as if they were positive, yet they are not misled, for they know that they are mere negations. For it will be necessary to explain further how it is that men are necessitated to use language which attributes positivity to mere negation. And then men do not know that space and duration, though they speak of them positively, are negations, for if the original convictions of man may be trusted, space and duration are realities.

There is another view which differs slightly from naked nihilism, inasmuch as it attributes a sort of reality to space and duration. They are creations of the mind, subjective forms given by the mind to the phenomena of sensation. Objective reality is denied. Men are compelled to think of everything as being in space and duration, but the only positivity they possess is that which the mind gives. They are subjective forms of sensation, nothing more. And we may add that the philosophy in which this view is fundamental makes all our other original convictions purely subjective and classifies them either as categories of the understanding, or ideas of the pure reason. Much that has already been advanced may be urged against this explanation of our fundamental beliefs respecting space and duration. It contradicts the testimony of consciousness, and reduces the necessary operations of the mind to falsity and delusion. We think and speak about the reality of external existence, but we cannot establish it if our original convictions are purely subjective. If the mind can create so much, why not all? This inquiry cannot be answered by the Kantian philosophy. Its fundamental positions logically result in the negation of all external reality. The essential properties of material existence, that is, those properties which belong not to any particular material object but to all material objects, such as divisibility, magnitude, figure, &c., are dependent upon its space relations. For there can be neither divisibility, magnitude, nor figure, where there is no space, and if space be a purely subjective form, why then all material existence must be subjective too. The

history of modern speculative thought shows that the Kantian philosophy conducted to its logical issues negates all external reality, and considers it contained in and explained by a concatenation of subjective forms. And short of this point men cannot stop if they deny that space and duration are real.

Another view, in favour of which the authority of Leibnitz may be pleaded, explains space as merely relational. But here again the testimony of consciousness is disregarded, for we think of space as abiding even if the objects existent in it should be annihilated. And we cannot think of space as ceasing to be along with the material objects, a result this we could not avoid were space merely relational. For when the objects related no longer existed the relation could not abide. Relations exist not apart from related objects. If the objects can cease to be, so can the relations, and according to this view space may become non-existent, a conclusion which plainly contradicts the testimony of consciousness. The relational theory also obviously implies, if it does not explicitly maintain, the infinitude of matter. For we cannot assign limit to space even in thought. And if it be merely the relation of material bodies to each other, we cannot assign limit to material existence, and thus for the sake of a theory we reject the testimony of consciousness and quietly concede a point of considerable importance in favour of materialism.

From our fundamental beliefs concerning space and duration, the reality of which cannot be questioned without resulting error and absurdity, in conjunction with facts of primary experience, facts which cannot be proved, but must be assumed. Mr. Gillespie develops his argument. He is not "at a loss where to begin," nor is he without sure foothold, and compelled to beg for a starting-point, else surreptitiously to introduce an unwarrantable supposition. These are decisions which can only be pronounced by those who fail to perceive the difference between separate treatises written with different aims. The first proposition in the argument is, "Infinity of extension is necessarily existing;" the second, "Infinity of extension is necessarily indivisible. These propositions must be granted, for a man cannot believe infinity of extension non-existent, try as he may, and that, the existence of which we cannot but believe exists necessarily. It is equally impossible to think infinity of extension divisible, that is, admitting of separation, so that between parts of it there will be an interval of no extension, for this would be to admit that infinity of extension is destructible, while we are compelled to believe it necessarily existing. And as it is an utter contradiction to say infinity of extension can be separated, so it is an utter contradiction to say it is not indivisible. The scholium that whatever is divisible cannot be infinity of extension, and the corollary that

"infinity of extension is necessarily immovable," must also be granted. This second proposition with its scholium and corollary and the corresponding proposition and corollary in Part II constitute an important part of the argument, for they render materialism untenable and dispose of the theory of succession. If material existence be divisible it cannot be infinity of extension, neither can infinity of extension be affirmed of it, by consequence then it is finite in extension, and similarly in respect to duration. The third proposition in the argument is—"There is necessarily a Being of infinity of extension." The author here shows that by necessary division, infinity of extension, which is necessarily existing, must be categorised either as substance or attribute, and he proceeds to consider these alternatives with a view to show that in whichever category it is placed his proposition is established, deferring to a later part of the argument the actual decision as to which alternative must be accepted. First—"If infinity of extension subsist" by itself "without a substratum, then it is a substance." And if any one denies this, to make him aware of the absurdity of denying what is so generally granted, we need but require him to show why infinity of extension is not a substance so far forth as it can subsist by itself without a substratum. Some acute critics have imagined that here they have discovered a process that if legitimate will establish anything, however preposterous, they have but to affirm and challenge their opponents to prove the negative. Whether Mr. Gillespie's method in this instance be legitimate, or otherwise, these critics render themselves sufficiently ridiculous, and exhibit their unfitness for philosophical criticism. Mr. Gillespie is here considering one of two alternatives, which, in reference to the subject of argument, are comprehended in a necessary division. His reasoning admits of a full syllogistic expression. Everything which really exists by itself and without a substratum, must exist as a substance. Infinity of extension (according to the alternative here under consideration) exists by itself and without a substratum. Therefore infinity of extension must exist as a substance. If any one denies the validity of this reasoning, he is certainly bound to show why he denies it. Indeed, there is no other means by which he can be made aware of the absurdity of denying what is by common consent admitted, except requiring him to produce the grounds of his denial. Mr. Gillespie does not intimate that the method he employs in this instance may be employed in every instance, as some of his critics interpret him, leaping to a general conclusion from a particular premiss; but that in the case he here introduces it may be done, and is in fact all that can be done, to render the denier aware of the absurdity of his position. If the first alternative be accepted, the proposition stated is accepted in it. Mr. Gillespie then proceeds to con-

sider the second alternative, "if infinity of extension subsist not without a substratum, then, it being a contradiction to deny there is infinity of extension, it is a contradiction to deny there is a substratum to it." To this substratum, required by the exclusion of the first alternative, and the acceptance of the second, Mr. Gillespie gives the name of Being or Substance, observing that the term has never been employed to denote anything better entitled to the appellation than the substratum of infinity of extension. This reasoning has been the subject of unfavourable criticism. The substratum has been designated "unproved," "unborn," a mere supposition, which the author surreptitiously introduces, dignifies with the name of substance, and thus gains his point. But this criticism proceeds upon a total misunderstanding of this part of the argument. The author has shown, that by necessary division, all real existence must be categorised as substance or attribute, and as infinity of extension by proposition I, is a reality, therefore it must be categorised as that which subsists by itself, and is a substance; or, as that which does not subsist by itself, but inheres in a substratum or substance. The first alternative is considered and it is shown that if it be accepted, the proposition is accepted. Then if it be excluded the second must be accepted. And in admitting it the proposition is received. But how—when the first alternative comprehended in the necessary division is excluded and the second accepted—any one professing to have an acquaintance with the argument, can speak of the substratum, as unborn—that is, having no existence—or as a supposition unwarrantably introduced, by which, through the use of an imposing nomenclature the author blinds both himself and his readers, is more than we can understand. The first and second propositions granted, the third cannot be denied. And by logical consequence the fourth proposition, that "The Being of infinity of extension is necessarily of unity and simplicity," follows. For, as infinity of extension is real and indivisible, then whichever alternative comprehended in the necessary division stated under proposition III is accepted, the Being of infinity of extension must be of unity and simplicity. And as stated in proposition V, "There is necessarily but one Being of infinity of expansion." A similar course of argument in relation to duration is pursued in Part II.

In Part III the conclusions gained are unified, and it is affirmed that "There is necessarily a Being of infinity of extension and infinity of duration." Here the necessary division to which we have referred recurs. Infinity of expansion and infinity of duration each subsists by itself and is a Being, or each subsists not apart from but in a substratum or Being. The first alternative is shown to be excluded since its acceptance leads only to absurdity; the second therefore must be accepted. Infinity of expansion and

infinity of duration are then not different Beings but different attributes of the same being. And this being is necessarily of unity and simplicity, and there is necessarily but one such being.

In the second division of the argument Mr. Gillespie proceeds to show that the sole and simple being of infinity of expansion and infinity of duration must be intelligent. Here the fact of intelligence implied in consciousness is assumed, and this we are of opinion the author has a right to assume. The fact of intelligence is not established by observation, it is not the result of an inductive process, it is given in consciousness. No observation of the outward gives us the fact of intelligence, for the observation supposes it and requires it as its condition. No process of introspection yields the fact of intelligence, for the very process implies it, and demands a recognition of it as the only basis upon which introspection admits of explanation. Now certainly if anything is primary this fact of intelligence is primary. And as the *a priori* method only professes to develop the logical necessity contained in man's fundamental beliefs, and in the primary grounds and conditions of all knowledge, it may, we think, legitimately employ the fact of intelligence without forfeiting its character. We necessarily conclude either that intelligence began to be, or it did not begin to be. All intelligence of which beginning may be affirmed must be attributed to an intelligent cause. If there be intelligence which had a beginning there must be intelligence which had no beginning. If this be denied, and intelligence be affirmed to have had absolute beginning, it must either have proceeded from an unintelligent cause, which is impossible, or there must have been intelligence before intelligence began to be, which is a contradiction. And since to affirm absolute beginning of intelligence leads only to contradiction and absurdity, it is evident that it has not had absolute beginning,—in other words, that it is of infinity of duration. And since the previous division of the argument establishes that there is necessarily but one being of infinity of expansion and infinity of duration, it follows that this being "is necessarily of intelligence." And since "a being of intelligence who is of infinity of expansion and of duration, is convertible with an all-knowing Being," it follows that "the simple, sole being of infinity of expansion and of duration is, then, necessarily intelligent and all-knowing." All-mightiness and absolute freedom are also shown to belong to the Infinite Being. And thus by establishing in relation to the Infinite Being the main elements of personality the argument is freed from all pantheistic tendency.

The third division of the argument proceeds to establish the supreme blessedness and perfect goodness of the Infinite Being.

And thus the argument fulfils its pretensions and shows that the

innate principles of the human mind, the primary grounds and conditions of all knowledge render the Divine existence a logical necessity to human reason. It has been frequently admitted that if the first three propositions of Mr. Gillespie's argument be granted, the rest logically follow. We see not how these propositions can be denied without sapping the foundations of all certainty and leaving us the helpless prey of universal scepticism.

We may here notice briefly an objection which has been alleged against Mr. Gillespie's argument: "But regarding space and time as entities"—that is, we suppose, as realities—"it is surprising it should never occur to Mr. Gillespie that his premises are identical with his conclusion. Take the following premise in his own words: 'Infinity of extension is necessarily existing.' Now infinity of extension in Mr. Gillespie's sense is 'an infinitely extended being,' for he says, 'though infinity of extension and the being of infinity of extension are not different, as standing to each other in the relation of mode, and subject of the mode, but are identical.' That is, infinity of extension and a being of infinity of extension are one and the same thing. Now what is the conclusion? 'There is necessarily a being of infinity of extension.' What is the difference then between the premises and the conclusion? There is none; it is a *petitio principii*." We are at a loss whether to regard this as serious criticism, or mere joking; it certainly appears more like the latter than the former. The sentence quoted may be found in section III, under proposition III, in the first part of division I. In establishing the proposition Mr. Gillespie states that all real existence must be categorised as substance or attribute, and that as infinity of extension is a reality it must belong to one of these categories. They are considered successively, and it is shown that whichever is accepted the proposition is accepted along with it. The sentence quoted is appended as explanatory to the supposed acceptance of the first alternative, but Mr. Gillespie does not say that this is the alternative which must be accepted: when he proceeds to decide this point which he does in division I, part III, proposition I, he shows that this alternative is the one which must be excluded, and that infinity of extension and the being of infinity of extension are different as standing to each other in the relation of mode and subject of mode. Thus it happens that in this criticism, Mr. Gillespie is not only credited with a view he never advances, but a view which he shows cannot be received, and the contrary of which he definitely accepts. The argument as stated by Mr. Gillespie is ampliative, and cannot be charged with identity between premise and conclusion.

To some persons the *a priori* method is futile and vain, to us it is neither, while the *a posteriori* method held in such high estima-

tion by many, appears to us defective. We cannot by any process of induction reach infinity. All that we are conversant with in the province of experience is conditional and finite. No multiplication of finites can give us the infinite, and hence by the induction of the finite we cannot establish the existence of an Infinite Being. The argument from experience cannot invalidate the theory of succession. We may observe that objects are dependent and successive, but observation cannot pass beyond this and reach a self-existent being. Neither the perfect goodness nor the unity of God can be established upon the basis of observation. The fact of intelligence is not reached inductively. If by any other method we can establish the existence of an infinite and all-perfect intelligence, we may by observation gather abundant confirmatory illustration; but if we cannot, induction will leave us where we begin with it, in the region of the finite, and separated from the infinite by all the distance between the two.

To any thoughtful person desiring to become acquainted with the best statement of the *a priori* argument we commend Mr. Gillespie's work. There is an occasional acerbity of temper and extreme contempt for an opponent manifested in the volume that we cannot approve of. The style is also abrupt, and the form perhaps too severely mathematical for the majority of readers. But unquestionably it will repay a prolonged and attentive study. The late Sir William Hamilton classed it among "the very ablest specimens of speculative philosophy which this age has latterly exhibited." To those who desire to become acquainted with speculative philosophy in its theological applications, the volume is indispensable and invaluable.

A. J.

ART. V.—THE ARGUMENT *A POSTERIORI*.

OBJECTIONS ANSWERED.

THERE are two great objections, or rather two classes of objections, brought against the *a posteriori* argument in its theological application. These we may denominate radical and non-radical; the former being brought against the principle of the argument, the latter questioning only the extent of it.

We may, I think, fairly class Professor Jowett's objections under both heads. Arguing against the principle of the argument, he

says: "The apparent beauty and force of the argument rests really on the image of the watch; if we say that God stands in the same relation to the world as a carpenter to a chair or table, the illustration becomes at once inappropriate and unpleasing. . . . As certainly as the man who found a watch or piece of mechanism on the sea-shore would conclude, 'here are marks of design, indications of an intelligent artist,' so certainly, if he came across the meanest or the highest of the works of nature, would he infer, 'this was not made by man, nor by any human art or skill?' He sees at first sight that the sea-weed beneath his feet is something different in kind from the production of man." (Jowett's *St. Paul's Epistles*). "But surely the force of the teleological argument does not turn upon the *similarity* of the objects, but on their *analogy*. The point of comparison is, that in the works of nature, as well as in those of art, there is an adaptation of means to ends, which indicates an intelligent author. And such an adaptation may exist in an organized body, no less than in a machine, notwithstanding numerous differences in the details of their structure. The evidence of this general analogy is in nowise weakened by Professor Jowett's special exceptions." (Mansel's *Bampton Lectures*, p. 245.) But generally, the principle of the argument is only questioned by the Atheistic school. And, surely, of this class, Holyoake is by this time an exception; for, in his discussion with Townley, he plainly conceded that the marks of intelligence manifested in the adaptations of the material world indicate an intelligence above and beyond the material world itself. (See Report of Discussion.) He only questioned whether such a being was indicated as the God of the Bible. But this was attempting to evade, after admitting the point in dispute; for the question is not the God of the Bible, the God of the Koran, or of the Vedas, but whether there is an intelligent personal agent operating in, controlling, and manifesting Himself by the material and mental phenomena presented to us in the universe.

But, lamentably, there still seems to be, here and there, a thorough-bred and full-fledged atheist, of the type of Comte and Bradlaugh, who, while acknowledging the *adaptations* of things, one to another, yet deny that they are indicative of *design* at all, but are simply "conditions of existence." But here, as Professor Rogers says, "the misfortune is that it explains nothing, but leaves the whole argument just where it was . . . it being still asked how so many *conditions of existence* came so happily to conspire; as, before, it was asked, how so many *marks of design* came to exist without any design?" And, as the same acute author says, "Manifold adaptations are not 'conditions of being' merely, but conditions of well-being; man doubtless *could* exist, though he had a score of deformities—a hump on his back, club feet," &c.

But supposing all these apparent marks of design apparent only, yet the mind of man is so constituted, its conditions of logic such, that the immense majority of the race could not help for the life of them judging these 'adaptations' to be the effects of design; this is confirmed by all experience, and, therefore, if Atheism was the truth, still it would be always rejected, and its advocates in fact might as well keep their mouths shut." (Selections from the Correspondence by R. E. H. Gryson, Esq., pp. 326, 327.)

Then there is, secondly, the non-radical class of objections. Professor Jowett says: "There is a further way in which the argument from final causes is suggestive of an imperfect conception of the Divine Being. It presents God to us exclusively in one aspect, not as a man, much less as a spirit holding communion with our spirit, but only as an artist. We conceive of him as in the description of the poet, standing with compasses o'er sea and land, and designing the wondrous work. These are some of the points in respect of which the argument from final causes falls short of the conception of the Divine nature which even human reason is adequate to form. It is the beginning of our knowledge of God, not the end. It is suited to the faculties of children rather than of those who are of full age." Again, he says: "The arguments from first or final causes will not bear the tests of modern metaphysical enquirers. The most highly educated minds are above them; the uneducated cannot be made to comprehend them." (p. 410.) Now, surely any one may see that these statements will not lay together. Jowett complains that this argument "presents God to us exclusively in one aspect—as an artist." If it does, what then? Surely a work of art is sufficient to evince the *existence* of an artist, and this is just what we want. But we don't admit the objection. While in the beautiful and endless adaptations of nature there are, as in the works of art, marks of design and purpose, we take them to be just partial expressions of an all-pervading intelligence. And why should the Professor quarrel with the argument because it gives only "an imperfect conception of the Divine nature?" We never knew that this, or any other argument, was intended or thought of as able to give an adequate conception of the Divine nature; and to throw it aside because it does not achieve everything, even the impossible, is as reasonable as it would be to refuse the use of one's eyes, on the ground that they do not sweep the utmost bounds of creation. What this argument amounts to, according to Jowett, is "the beginning of our knowledge of God, not the end. It is suited to the faculties of children, rather than those who are of full age." And yet, forsooth, he declares that "these arguments from final causes will not bear the test of modern metaphysical enquirers. The most highly educated minds are above them, the uneducated cannot

be made to comprehend them"—that is, "the uneducated cannot be made to comprehend" what is "suited to children, rather than those who are full age," "the beginning of our knowledge of God." It strikes us very forcibly that "the most highly educated minds" are in many instances childish enough. But, strange to say, this author informs us, that "the highest mark, not of design, but of intelligence, we trace everywhere in the world. No one part is better than another; it is all very good." What a marvellous distinction between intelligence and design, if only we could be made to understand what is meant by it! We should like to have a description from Mr. Jowett of the way in which intelligence is manifested, excluding marks of design and purpose: what are its indications? where do we find them? how are they understood?

Mr. Morell, with whom Carlyle and the Rev. D. Thomas coincide, writes in a similar strain, thus: "If anyone imagine that he can ever attain the full conception of the Deity by a process of logical definition or reasoning, he will be utterly disappointed of his hope. The primary conception of the Infinite, the Absolute, the Self-existent, is altogether indefinable, and consequently those minds which have proceeded logically in their enquiry on this subject, to the denial of all other evidence, have always concluded that we have no such conception at all,—that the Infinite is purely a negative idea,—that it results simply from the addition of an indefinite number of finites. And yet to the intuitional consciousness there is no idea more positive, more sure, more necessary." Surely, it is late on in the day to inform us that, "if any one imagine that he can ever attain the full conception of the Deity by a process of logical definition or reasoning, he will be utterly disappointed of his hope. The primary conception of the Infinite, the Absolute, the Self-existent, is altogether indefinable." Who ever does imagine that he can attain "a full conception of the Deity by a process of logical definition or reasoning," or even by any other process? How is it that Mr. Morell confines the impossibility to "a logical process?" Why, he would fain make us believe it seems that, by some other process the ponderous task can be accomplished. Than "the Infinite, the Absolute, the Self-existent," "to the intuitional consciousness there is no idea more positive, more sure, more necessary." Why did not he say, also, more distinct? And what is this almighty "intuitional consciousness?" Is it a faculty of the rational soul? if so, is it entirely separate and independent of the "logical faculty?" Or is it a universal, necessary condition, that the logical faculty should be asleep while this "intuitional consciousness" is in operation? Is their con-joint exercise an impossibility? We may fairly demand some account of the matter, with directions as to how such a state of sublimation can be attained. Can all philosophers rise, or be carried, to this highest pinnacle of the temple? Is night

or day most favourable to the ascent? Is there any consciousness of a special afflatus on entering the cloud? But we fear that, after all inquiries, we shall fail of understanding an author who represents it as possible that, in approaching, by contemplation, the presence of the Infinite, a person may lose himself, and be conscious of his own annihilation. (See *Phil. of Rel.* p. 75.)

These are, we think, a fair sample of modern objections to our argument; and we will endeavour, briefly, to point out wherein consists their fallacy. Enough, we think, has been said of the first class already; and we shall endeavour to dispose of those of the other class. The chief objection is, "that from finite effects and indications we can never infer the Infinite; that we need to comprehend the whole nature of God, in order to have evidence of his existence." There are two fallacies in this objection: one, that it is possible for the finite to comprehend the Infinite; the other, that without this grasping of the Infinite, we cannot be assured of his being.

But as long as it is necessary for man, in his thinkings, to distinguish that which he thinks about from other things; as long as the object of thought is something distinct from the thinker; as long as the act of thought takes place in a given period of time, in any time; that is, as long as human nature is what it is, and acts under its present limits, so long will it be impossible that man should comprehend, or have a full conception of "the Infinite, the Absolute, the Self-existent." It is saying, for our position upon this point, a great deal, when Morell himself testifies that, "Those minds which have proceeded logically in their enquiry on this subject, to the denial of all other evidence, (though, how he manages to compare '*logically*' with '*all other* evidence' is rather puzzling) have *always* concluded that we have no such conception at all,—that the Infinite is purely a negative idea."

But because we cannot conceive of God as He is, in His own Infinitude, does it follow that we can have no evidence of His existence? Not at all. We might as well say, we had no evidence of the existence of the "milky way" till we were taught that it consisted of the combined light of countless stars; that the existence of the solar system was problematical till the days of Copernicus; that still we are uncertain as to the existence of light, because we know not its real nature. And what does the objection amount to, that the marks of design, &c., are finite, and therefore cannot give us evidence of the Infinite? Before seeing Professor Rogers' remarks on this point, we had come to his conclusion, which he elaborates and expresses in the following beautiful language: supposing the argument from "Design," just and well-founded 'as far as it goes;' that there is a God who is possessed of 'power and wisdom' to the extent in which He has displayed

them in His works, which is indefinitely beyond our adequate conception,—then, I maintain, that even if it were *proved* that these attributes—as really beyond our adequate conception as if they were infinite—nevertheless are *not* infinite, nothing, in the estimate of a rational creature, would depend upon it. Suppose, for example, the Divine power and wisdom capable, if you will, of being expressed mathematically, by taking as a mite of power and wisdom, Hercules and Newton combined; and that the Divine power and wisdom are to this mite in the ratio of 1,000, raised to a power expressed by a decimal number with as many cyphers as would reach from here to Saturn, to 1,—would *our* relations to this tremendous Being be in any conceivable way other than they are? Would he not still be *that* Being in whose hand our breath is, and whose are all our ways? Should we not, long before we had reached a millionth part of the way towards a conception of the meaning of that tremendous ‘decimal’ find all our faculties completely overwhelmed, and all traces of distinction, except in mere words, between ‘infinite’ and ‘indefinite,’ lost? Should we not be compelled to say, This is not infinite, because I am *told* it has *hands*, but all idea of the *how much* has already vanished before I have integrated the trecillionth of those limits?” (See *Selections*, p. 422.)*

* We would advise the reader carefully to peruse the immediately preceding article in connection with this, and then draw his own conclusion with respect to the comparative value of the arguments *a priori* and *a posteriori*.—ED.

ART. VI.—A CHAPTER IN THE HISTORY OF THE ENGLISH BIBLE.

A General view of the History of the English Bible. By CANON WESTCOTT, B.D. 1868.

The English Bible. History of the Translation of the Holy Scriptures into the English Tongue. By H. C. CONANT. 1859.

Anderson's Annals of the English Bible. 1845. 2 vols.

TO give an account of the transcriptions, translations and printing of the Holy Scriptures, is a work that falls equally within the province of the theologian and the literary student. The former, if he be a Protestant, regards the Bible as the only external source of revealed truth, and is therefore naturally solicitous to show, how after all the methods that have been employed for preserving and multiplying the sacred records, those records are substantially the same to-day as when originally indited. The literary student gives his attention to the external and internal

history of the Bible, because it is a book—unique in many respects, especially in its antiquity and in the influence it has exerted upon men, literature and manners. Why, there is scarcely a verse between the backs of the Bible but has its own history. *This* passage was a bone of contention; round it the wordy war waxed furious, and many a ponderous folio, which the polemics hurled at each other, is now stowed away in the libraries of the curious, like rusty cannon-balls picked up from old battle fields. *This* verse gave a new direction to the life of an Augustine, and *that* strengthened the faith of a martyr in the flames. *Here* we have a sentence that was once abused to fanaticism or wrested to Antinomianism; and *there* a text which was the watchword of the Reformers. When such a book is in question, it is not surprising that the merest bibliographical details respecting it are welcomed.

There is yet another reason why the literary student cannot despise any information which throws light upon the construction of the English versions. These—but especially the authorized version—have done much in shaping and still more in fixing the English language. Many strong and expressive words that have maintained currency and favour by having a place in its pages would else have been displaced from the language by words more sonorous but less pithy. Our tongue has ink-horn terms in plenty, but few enough of those which are racy of the soil. With all its other claims to attention, then, the Bible has this further one—it has been a break-water to protect the Queen's English from foreign encroachment.

The theologian and literary student therefore cannot well fail to acquaint themselves with such works as those whose titles are given at the head of this article. And even the multitudes who cannot be expected to give their days and nights to the study of the *ologies*, will find the story of the Bible in England a most romantic one, as it could scarcely fail to be, since it is a narrative rich in vicissitude and chequered experience, the very things by which the imagination and feelings are most powerfully excited.

Broadly speaking, the external history of the English Bible may be divided into the Manuscript period, dating from Bede's version in the seventh century, to the publication of Tyndale's Testament in 1525; and into the typographic period, extending from 1525 to the appearance of the authorized version in 1611. It was only with the year that completed the first quarter of the 16th century that the English people were able for the first time to read the printed Word of God in their mother-tongue. The year 1525 therefore marks an era in the History of the English Bible. But as every epoch-event is Janus-faced, relating as well to the past as the future, so if we would rightly appraise the event of the publication of Tyndale's Testament, we must glance at the mental

and moral condition of society in England for many years prior to 1525, and strive to recount the toils and struggles which its publication crowned.

The latter half of the 15th century and the earlier part of the 16th formed the period of what may be called England's dawn. Its beginning was marked by darkness which the light gradually penetrated, combated and eventually dispelled. It is instructive to observe how England's *nadir* was likewise the *nadir* of the Scriptures in England. When the degradation of the laity was the lowest, and the corruption, ignorance, simony and avarice of the clergy at their worst, then the Bible was the most neglected and least understood. The elevation of the people and the rise of the clergy in knowledge and character were attended by a corresponding rise of the scriptures in popular acquaintance and esteem. So also we find during this period that the Bible was the centre of public conflict. The obstructive party, "the children of the darkness" as they may be called, attacked it and sought to quench its light; the progressive party, the reformers both of literature and religion, "the children of the light and of the day," defended it, held it aloft and sought to spread its blessed radiance. Such considerations as these, though they fail to make us bibliolaters, must heighten our reverence for the Bible. They force the conclusion upon the mind that the "entrance of God's word giveth light," and that its absence creates what the scriptures comprehensively call "gross darkness." We see that the elements and possibilities of true progress are somehow involved in the scriptures, and that these can only be unfolded and realized by loyalty to the truth. We see that "a people which is without a Bible in its mother-tongue, or is restrained from using it, or wilfully neglects it, is also imperfect, or degenerate, or lifeless in its apprehension of Christian truth, and proportionately bereft of the strength which flows from a living creed."

And now let our eye rest on the dreary prospect which presented itself during the last few decades of the 15th century, until through the providence of God and the devotion of his servants we see it gradually become more inviting.

The Bible of the Romish Church in England was still the Latin Vulgate, prepared by Jerome in the 4th century; all other versions were proscribed and put down. But let not the reader suppose that manuscript copies of the Vulgate were even tolerably plentiful in those days; that they were to be found in every church or chapel; in every vicar's study; in every monk's cell; and in the wallet of every itinerating friar. Neither let him in imagination see each priest mount the lectern to read out to his congregation from the Vulgate as distinctly as Ezra did from the law of God, "and to give the sense and cause them to understand the reading;"

and, what Butler calls "the forward, delusive faculty," will need to be checked still further, should the reader suppose that after listening to them who had the cure of their souls, the members of a mediæval congregation as a general rule returned to their homes greatly edified and blessed. Let him not fancy he overhears them thanking God for such wise physicians, who, lest their patients should poison themselves by an unskilful taking of the strong medicine of truth, kindly poured it down their throats in carefully measured doses. Perhaps a fervent admirer of the good old times, who dips his pen in ink *colour de rose* whenever he writes about monks and monkish times, would have us believe this. But the truth is, Bibles were at that time almost as scarce as blackberries in spring. The Scriptures were not considered indispensable to the holding of a religious service, for the priest had what was to him of far greater importance, his missal or mass-book, and his breviary, or lessons in latin from the Old and New Testaments. These, rather than the Bible, were the books the monk loved to illuminate in the *Scriptarium*, and portions from which the priest mumbled over at service-time to his congregation, who would be as little edified thereby as was Tennyson's northern farmer with the sounds coming from the parson that fell on his tympanum:—

"Au 'eerd un a bummin awaây
Loike a buzzard-clock ower my yeâd."

Need we wonder that the bulk of the laity, being so ignorant of God's simple truth, should credulously receive the unscriptural dogmas foisted upon them, or that they should fall an easy prey to the avarice of the Romish hierarchy. Religion was an expensive thing indeed then. Never were the ministers of extortion more numerous, and never was its machinery more complex and effective. For, as though the secular clergy and monks had not been plague enough, and had not consumed the substance of the people sufficiently, the mendicant friars were going about everywhere, like the locusts devouring what the hail had left. The names of many things that brought grist to the priests' mill are forgotten, though once they were as familiar as Church Rates and Tithes to us. We might find it hard to tell at first sight the precise nature of mortuaries, trentals, bead-rolls, month-minds, peace-minds, &c. Tyndale, speaking of the thousand-and-one ways by which the priesthood wrung from the people their worldly goods, uses these plain words:—"The parson sheareth, the vicar slaveth, the parish priest polleth, the friar scrapeth, and the pardoner pareth; we lack but a butcher to pull off the skin." Alas! poor flock.

The ignorance of the people reacted upon the priesthood. Why should the clergy weary the flesh in tedious study not rigidly exacted by the necessities of their office? Why should they moil

and toil to acquire learning which the people did not care for, and could not understand? What followed need not surprise us; for we have only to reflect a moment to see that the most powerful stimulus and the sharpest goadings from without are alike needed to enable men to overcome the vice of mental sloth. Even while we are talking about the propriety of establishing compulsory education in our land, there is an education of a compulsory kind going on all over, which the law can take no cognizance of. So unable to pursue truth for its own sake, and not compelled to pursue it for their people's satisfaction, the bulk of the mediæval clergy sank into profound ignorance. Many could only muster sufficient knowledge just to mumble over the prescribed sentences in their missal, or breviary, as though they were repeating the formula of a spell or incantation. To some the very tradition that there were such languages as Greek and Latin was lost. Bishop Aylmer, in his life by Strype, tells of a ridiculous blunder which the vicar of Trumpington made in reading the Passion upon Palm Sunday. Coming to the words *eli eli lama sabaethani*, he stopped, and calling to the churchwardens, said, "Neighbours, this gear must be amended. Here is Eli twice in this book. I assure you if my lord of Ely come this way and see it, he will have the book since his name is in it; therefore, by mine advice, we shall scrape it out, and put in our own name, viz., Trumpington, Trumpington, *lama sabaethani*." The tale almost passes belief; but whether true or false, the men who tell it warrant us in regarding it as representing, to a considerable extent, the amazing ignorance of those times.

The Universities, instead of being centres of enlightenment, did but

"Augment the native darkness of the sky,
* * * * *
And dews lethean thro' the land dispense
To steep in alumber each benighted sense."

The scholastic philosophy, with all its solemn trifling and laborious pedantry, was yet in vogue. We are told that it was only when a student had been Master of Arts two years, that is, after he had brawled eight or ten years in Logic, Metaphysics, &c., and his judgment had thereby become "utterly corrupt," that he was allowed to begin his divinity studies, and then not at the Scriptures, but at Duns Scotus, Aquinas, Occam, or some other doctor. "Now," says Tyndale, "whatsoever every man findeth with his doctor, that is his gospel, and that is only true with him, and that holdeth he all his life long; and every man to maintain his doctor withal, corrupteth the Scripture and fashioneth it out of his own imagination, as a potter doth his clay. Of what text thou provest hell, will another prove purgatory, another *limbo patrum*, another the

assumption of our body, and another shall prove of the same text that an ape hath a tail. And of what text the grey friar proveth that our body was without original sin, will the black friar prove that she was conceived in original sin." Frivolous, and even profane questions; as, for instance, whether the glorified body of Christ were sitting or standing, and his body in the sacrament dressed or undressed, were discussed with as much gravity, ardour, and persistency, as if the temporal and eternal welfare of the disputants depended upon the issue.

In all this ignorance and profitless labour we may see something retributive. Truth, like God himself, is jealous of her honour, and punishes disloyalty to her person by withdrawing from the mind in which she has resided. They who, through indifference, fear, or policy, keep the truth to themselves instead of imparting it to others, fare like the miser whose silver and gold are cankered, and whose stored-up grain the weevil destroys.

There never, however, was a period so dark but it was relieved by some faint glimmerings of light. When desponding Elijah thought all beside himself idolatrous, there were 7,000 in Israel who had not bowed the knee to Baal. We have said that England and the Bible were at their Nadir about the middle of the 15th century: but the figure halts a little, as most figures do. For when the Romish clergy were most corrupt and the Bible least known and prized, there were a few humble men who, at the cost of privation and risk of life, itinerated the country for the purpose of instructing small congregations of "Brethren in Christ," as they were called, in the unadulterated truth of God's Word. These true successors of the Apostles and prototypes of the early Methodist preachers were the disciples of Wycliffe, and it was copies, or parts of copies, of the Wycliffe English versions that they carried with them and used. Thus the "Word of God was precious in those days" to a few. It was the height of their ambition to possess even a fragment of the Scriptures. One man is said to have given a load of hay for a few chapters of Paul's Epistles. Those who had skill and opportunity eagerly and faithfully transcribed the words of Christ and of His Apostles. Taught caution by the sense of danger, they read the Bible in secret, or repeated portions of it by the ingle-side at night, instead of the popular ballads about Robin Hood. "Amongst the 170 copies, or parts of copies, of the Wycliffe versions that have been examined, about half are of a small size, such as could be the daily companion of their owners." These were the men who kindled watch-fires in England, that shone as "lights in a dark place until the day dawned." Many of their names would have been lost but for the accident that they are preserved in the registers of Lincoln and Norwich, as amongst those who suffered for the offence of reading the "New Law [Testament] in English."

But, meanwhile, two events had occurred that were destined to exert a mighty influence over Europe for good:—Constantinople was taken by the Turks (1444), and some Germans—aided and abetted by the devil, as many gave out—had invented the art of printing. The first event, calamitous as it seemed, led to the revival of learning, since it served to scatter Greeks and Greek manuscripts through Europe. The second event ensured the spread and permanence of that revival, by multiplying the masterpieces of antiquity, and supplying the grammars and lexicons requisite for studying them. Amongst those who caught the enthusiasm for the “New Learning,” was a clever Dutchman, who came over to the regenerated University of Oxford, to perfect his knowledge of the Greek language. Desiderius Erasmus—ex-monk, wit, the friend of Dean Colet and Sir Thomas Moore—is one, whose name calls up much that we could willingly stay to consider; but it is as a helper-on of the Reformation that he now claims notice at our hand. Not that the title of Reformer belongs of right to him, as it does to Luther and others; for his heart was divided towards the movement,—the Romanists getting one half, the Reformers the other. Hence, as might have been expected, he has shared the proverbial fate of most mediators and trimmers, having failed to satisfy fully both Lutherans and Papists. Some of his enemies indeed have pursued him into the eternal state, and there have meted out poetic justice to him with such exactness as to hang him up between heaven and hell,* as though not quite good enough for the former and scarcely deserving of the latter. He never left the Papal communion, yet while he lived nobody exposed its abuses or “showed up” the iniquities of its hierarchy more than he, and when dying, he refused absolution, and would confess to none but Christ the only priest. Although Erasmus was certainly as much out of his place within the Romish pale, as a bull in a china-shop, he could neither be coaxed nor driven therefrom. When some of his reforming friends urged him to side with them and take the consequences, he answered—“It is not every one who receives the grace which makes a martyr, and in the day of trial I fear that I should repeat St. Peter.” Erasmus’ industry was prodigious. The titles of the works of which he was the author, editor, or subject, fill a folio volume in the catalogue of the British Museum, conclusive proof that he was a man who made no small stir in the world. In many of the works he wrote—such as *The Praise of Folly*, and the *Colloquies*—he has wielded a blade as keen as the scimitar of Saladin, a weapon quite as effective in its way against Romish errors and abuses, as the iron mace of the lion-hearted Luther. The catalogue also teaches us the further fact, that Erasmus edited

many works of the Greek classics ; and here while some may only see how the sage of Rotterdam was improving his knowledge of the Greek tongue, and, at the same time, benefiting the world of letters, the moralist may fancy he beholds the Divine Being girding his unconscious servant for the better performance of the great work of his life, and that by which he has chiefly immortalized himself, viz., the publishing of the Greek Testament in 1516. Erasmus' was the first printed Greek Testament the world had seen. For though the Hebrew text of the Old Testament had been published as early as 1488, and Bibles, translated from the vulgate, had been printed in Spanish, Italian, French, Dutch, German, and Bohemian, before the close of the fifteenth century,—the New Testament, in its original Greek, as yet existed only in manuscript. Erasmus collated five of these manuscripts, and the result, with a literal Latin translation subjoined (afterwards of considerable use to Tyndale in the preparation of his English version), went forth from the printing-office of his friend Frobenius, of Basle, on its enlightening mission. Many copies found their way into England and were eagerly read by some of the inquiring and devout amongst the more learned part of the community. But the bulk of the clergy raised an ignorant or insincere clamour, not only against the book, but against the very language in which it was written. They behaved like so many bats and owls whose "ancient, solitary reign" is molested by a bright light being suddenly thrust in upon them." The monks declared from the pulpit that "there was now a new language invented, called Greek, of which people should beware as the source of all heresies ; that in this language had come forth a book called the New Testament, which was now in everybody's hands, and was full of thorns and briars ; that there was also another language started up, which they called Hebrew, and that they who learned it were turned Jews." "Remember ye not," says Tyndale, in 1531, "how, within this thirty years, and far less, and dureth to this day, the old barking curs, Dun's disciples, and the like draff, called Scottists, the children of darkness, raged in every pulpit against Greek, Latin and Hebrew, and what sorrow the schoolmasters that taught the true Latin tongue had with them, some beating the pulpit with their fists for madness, and roaring out with open and foaming mouth, that if there were but one Terence and Virgil in the world, and that same in their sleeves, and a fire before them, they would burn therein though it should cost their lives?"

But, despite this terrible hurley-burley, the word of God pursued its way, failing not to produce its wonted effects. How blessed these were may be seen from the case of Bilney, an undergraduate of Oxford. He had become concerned for his soul, and grew more so, notwithstanding the penances his confessor prescribed. At last

At last he heard of *Erasmus' Testament*, and though he had been warned against it as the source of all error, he was determined to try whether it could do anything for him. So he stole out, bought the Testament, and secretly conveyed it to his chamber. "Opening it," says Merle D'Aubigne, "his eyes caught the words 'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' He laid down the book and meditated on the astonishing declaration. 'What! St. Paul the chief of sinners, and yet St. Paul is sure of being saved!' As he continued to ponder, it seemed as if a refreshing gale were blowing over his spirit, or as if a rich treasure had been placed in his hands. 'I also am like Paul, and more than Paul, I am the greatest of sinners. But Christ saves sinners; Christ, and not the Church; Christ, and not masses and indulgences.' And Bilney was saved." Thus, we may say, in the words of Dr. J. Hamilton, "the true hero of the English Reformation, was neither Henry, nor the better men who gave their bodies to be burned,—Cranmer, Ridley, Latimer; but the real reformer was that blessed book which England since has multiplied by at least fifty million copies, and which first found currency as the Greek Testament of Desiderius Erasmus."

The work so well begun by Erasmus was carried on by Tyndale, to our thinking one of the noblest characters in English history. When we hold intercourse with the living, or by means of history stand face to face with the dead, it is well to feel ourselves in the company of men whom we can thoroughly respect. Tyndale is one of such men. He strikes us as having a fuller, rounder character than Erasmus; one freer from flecks and flaws. The Englishman may not be altogether faultless, but at any rate he is less faulty than the Dutchman. You may respect the ability and learning of Erasmus, marvel at his industry, and admire the dexterity with which he discharges the winged shafts of ridicule at the enemies of truth, but you cannot help observing that this formidable archer is generally pretty snugly entrenched himself, and the suspicion that he is sufficiently careful of his own body, and certain to give over shooting rather than be shot at, crosses your mind. Bravery in a man, like modesty in a woman, is a quality that can least be spared. Unflinching courage, even in a bad cause, extorts unwilling admiration, but to blench when duty urges on, is to drop the fly into the pot of ointment. But Tyndale's character is heroic. The base of it consisted of a life-long, unswerving devotion to a noble purpose, but a devotion so built up and tempered with moderation and charity, that it is a delight to honour and hold fellowship with him. We know it has been the fashion with an extreme party in the Church of England to disparage Tyndale and his work; and why? Because they have looked at the Reformers and the Reformation through Romish spectacles,

which represent objects topsy-turvey, the trees as growing downward, and the water as flowing upward, and which even invert moral distinctions. Thereupon the poor victims of their own visual delusions have published their impressions to the world, and have gravely informed us that the Reformation was a curse, the Reformers a batch of traitors, and Tyndale himself an ignoramus and a fanatic.* But all this matters little. This mud will not stick for long; time dries it, and it soon drops off. The reputations of men do somehow right themselves with the passage of years, and Tyndale, we may be sure, will stand straight with the people of England at last. Some day it will be seen that if every benefactor of our country were to receive his due meed of acknowledgment and praise, Tyndale's monuments would stud the land; but in the absence of all this, he has a better monument, one much more worthy of him, in the wide currency of that Divine Book, for which he wrought, suffered, and died.

Our knowledge of the early part of Tyndale's life is very meagre. He was born about 1484, at an obscure village in Gloucestershire. Foxe says he was "brought up from a child at Oxford, where he was singularly addicted to the study of the Scriptures." From Oxford he went to Cambridge, about 1510, no doubt drawn thither by the fame of Erasmus, who filled the professorial chair of Greek there, from 1509 to 1524. It was during his University career that a change, identical in its cause and its effects, with that experienced by Bilney, at Oxford, was wrought in him. With the sense of his own fulness in the possession of the Word of God there silently grew upon him the painful sense of the people's lack. He soon "perceived by experience," he says, "how that it was impossible to establish the lay people in any truth except the Scriptures were laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text." But as yet he did not feel that he was the man to supply this urgent need; that inspiration was to come bye-and-by. And even now he was being prepared for his work; the fuel was being laid all ready for the enkindling fire. From the first he had refused to lend his voice to swell the insane clamour against the New Learning, had enlisted on the side of progress, and given himself heart and soul to the amassing of knowledge, sacred and profane; so that when his calling was to render the Scriptures into the English tongue, he was not hampered by a sense of inefficiency and dependency upon others, but had simply to draw upon the ample materials already at his disposal.

Tyndale returned about 1520 to his native county, as tutor in the family of Sir John Walsh, of Little Sodbury. The baronet

* See the *Christian Ambassador*, Vol: vii. p. 197.

and his lady being very hospitable people, their table was frequented by various portly abbots, fat rectors, and church dignitaries of all grades. Tyndale was thus brought into closer contact with the Romish system and its agents, and it is evident his opinion of both was not thereby heightened. The clerical guests and the tutor whiles got into controversies about Luther and Lutheranism, in which Tyndale often spiritedly defended the doctrines and measures of the Reformer. It was his wont too, to appeal to the Word of God, and to clinch his arguments by giving chapter and verse. Humiliated by repeated defeats, the dignitaries grew more chary of their presence at Sodbury Manor House, preferring, as Fuller remarks, "the loss of Squire Walsh's good cheer to the sour sauce of Master Tyndale's company." But who shall tell how much the struggle between appetite and honour cost them.

Soon detraction and persecution, the usual weapons of a bad cause, began to be used against Tyndale. He was cited to appear before the Chancellor of the diocese, on a charge of heresy. The Philistine clergy mustered in strong force to witness the fallen fortunes of their Samsonic foe; but after the Chancellor had threatened and rated him as though he had been a dog, he was allowed to depart without punishment. This narrow escape however did not make Tyndale hold his tongue, for it was soon after, while arguing with a Popish clergyman, who remarked that, "We had better be without God's laws than the Pope's," Tyndale uttered his memorable declaration, "I defy the Pope and all his laws; and if God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than he does."

Gloucestershire having now grown too hot for Tyndale, he turned his steps towards London; not with his brain teeming with plans for making his fortune, but with the hope that in the metropolis, he might give better effect to that glorious idea which was seething in his soul. Like the conventional hero of the story-books, who pictures the streets of London to be of gold, Tyndale seems to have had exaggerated notions of what he would find in the metropolis. In this emporium of learning, he will, he conceives, meet with zealous ecclesiastics—the munificent patrons of learning, and with everything else needful to him for the carrying out of his task. His plan was to seek out Tunstall, Bishop of London, of whose learning and liberality Erasmus had spoken highly in his annotations to the New Testament; and under his auspices translate the Scriptures into the vernacular. Through the interest of Sir John Walsh and Sir Harry Guildford, and on the strength of an oration of Isocrates—which he had translated from the Greek as a proof of his scholarship,—Tyndale secures an audience with the haughty churchman; but when with cold politeness he is bowed

out of the reception-room with the assurance that a man like him "could not lack a service in London," it becomes plain to the disappointed scholar that his imagination and Erasmus together have beguiled him, and he thus muses;—"Truly it was all in the tongue of Erasmus which maketh of little gnats great elephants, and lifteth up above the stars whoever giveth him a little exhibition."

When the door of the episcopal palace was closed against him, a wealthy citizen of London, Humphrey Munmouth, took him into his house for half-a-year. Here, clad in homespun garments, he worked hard and fared frugally. "He studied most part of the day and night at his book; and he would eat but sodden meat by his good-will, nor drink but small single beer."* Greater familiarity with city life sufficed thoroughly to dispel the glamour which imagination and report had once cast over his mind. "In London," he says, "I abode almost a year, and marked the course of the world . . . and understood at the last, not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."

So, helped by the liberality of Munmouth, "he left his native country for ever, 'to suffer' as he elsewhere says, 'poverty, exile, bitter absence from friends, hunger and thirst, and cold, great dangers and innumerable other hard and sharp fightings,' but yet to achieve his work, and after death to force even Tunstall to set his name upon it."†

When in the year 1525 Tyndale was quietly pushing his New Testament through the press in the city of Cologne, who should find his way thither, but John Cochläus, an ecclesiastic, whose hatred to vernacular versions, amounted almost to frenzy. Hearing a rumour of what was going on, during the course of his many dealings with the printers, he pricked up his ears, and set himself to sift the thing to the bottom.

Waiving for a time all considerations of his rank and profession, he foregathered with the printers, and having great faith in the adage, *in vino veritas*, he plied them with wine till one of them divulged the secret. Cochläus now bestirred himself; the co-operation of the city senate was procured, and the further printing of the New Testament forbidden. But before a swoop could be made upon the precious sheets, Tyndale and his assistant Roye fled with them up the Rhine to Worms. In this city, which Luther's heroism had rendered famous (1521), Tyndale again addressed himself to his work, and under more favourable circumstances. Well aware that by this time his enemies in England were fully possessed

* Munmouth: petition to Wolsey written from prison, into which he was cast 1528 for befriending Tyndale and others.

† Westcott. p. 36.

of information respecting his partly completed edition of the Scriptures, he prudently resolved upon printing a new and different one. The Testament commenced in Cologne, was in quarto, and furnished with marginal glosses, so an octavo edition without glosses was struck off. Early in 1626 several thousands of copies of both editions found their way into England. The quarto edition was soon seized, but the octavo being undescribed, had been in circulation some time before it was discovered.

Now began the tug of war! Had the obstructive Romish party been beleaguered troops—and the copies of the New Testament so many hand-grenades thrown in amongst them, they could not have manifested more alarm. The translation was attacked through the press and from the pulpit. King Henry commanded it to be burnt. The Bishop of London, and the Primate of all England, fulminated against it, and issued mandates for the collection and surrender of copies. Finally, these were bought up and burnt in Antwerp, London and Oxford, and even “diplomacy was invoked to restrain the printers.” But it was all in vain. “The Night was far spent, the Day was at hand.” By 1530, six editions, three of them surreptitious, were dispersed, and Tyndale could feel that so far his work was indestructible. But in the words of Westcott, “so fierce and systematic was the prosecution both now and afterwards, that of these six editions, numbering perhaps 15,000 copies, there remains of the first one fragment only, which was found about thirty years ago, attached to another tract; of the second, one copy, wanting the title-page, and another very imperfect; and of the other, two or three copies, which are not satisfactorily identified.”

We have not space to follow out in detail the life of Tyndale until his martyrdom in 1526; and, indeed, had we a whole number of the *Ambassador* to expatiate over, we should none the less be restrained by the shortness of our tether. For our purpose was not to review the life of Tyndale, but simply to glance at those toils and struggles which resulted in conferring the boon of a vernacular version of the Scriptures upon the English people, and thus to show how the darkness of the middle ages was gradually dispersed. As for Tyndale, it only remains to be said that his master passion was strong in him up to death. Betrayal and martyrdom found him still seeking to revise and circulate the Scriptures with unabated zeal, and his prayer when fastened to the stake “witnessed equally to his loyalty and faith:” “Lord! open the King of England’s eyes.” There are some men who lead such subjective secluded lives, that it needs a psychologist to employ all his skill of mental analysis to tell you really what they were; and there are other men like Tyndale, whose characters it is superfluous to describe after you have narrated what they did. But, that Tyndale was something more than an ardently

good man, being also a scholar, whose very thoughts and words are to-day influencing the thousands of bible-readers—let the following passage from the valuable work of Canon Westcott (than whom no man is more competent to speak on any point relating to the internal history of the Bible) be cited in proof. . . . “Not only did Tyndale contribute to it [the English version] directly the substantial basis of half the Old Testament (in all probability) and of the whole of the New, but he established a standard of Biblical translation which others followed. It is even of less moment that by far the greater part of his translation remains intact in our present Bibles,* than that his spirit animates the whole. He toiled faithfully himself, and where he failed, he left to those who should come after the secret of success. The achievement was not for one but for many; but he fixed the type according to which the later labourers worked. This influence decided that our Bible should be popular and not literary; speaking in a simple dialect, and that so by its simplicity it should be endowed with permanence. He felt by a happy instinct the potential affinity between Hebrew and English idioms, and enriched our language and thought for ever, with characteristics of the Semetic mind.” BICKERSTAFFE.

* About nine-tenths of the authorized version of the first Epistle of St. John, and five-sixths of the Epistle to the Ephesians (which is extremely difficult) are retained from Tyndale.



ART. VII.—RATIONALISM AMONG THE WORKING CLASSES.

THAT species of heresy, denominated Rationalism, is generally considered to have taken its rise in the Reformation. It is not, however, to be identified with the Reformation, for it has no essential connection with any of the fundamental principles of Protestantism. It is, rather, the result of the Reformation only in the sense of its being an abuse of the liberty of thought which was then asserted. The Romish Church had dominated for centuries over the thought of Western Europe, and had enforced with fire and sword its own authority, as the sole arbiter and exponent of truth. The Reformation directed its energies against this domination, and successfully asserted the liberty of free inquiry and the right of private judgment in matters of religion. The leaders of this great movement asserted the Scriptures in opposition to Romish authority, as the ultimate test of religious

opinion. But when Luther and Melancthon were gone; when the creeds of Protestantism had settled down into dogmatic forms; when the evangelical and spiritual excitement which carried on the Reform movement to its triumph began to subside, then Protestantism—no longer absorbed in a life and death struggle with the Popish hierarchy—became involved in numerous internal controversies. The principle of private judgment was pushed to extremes. Reason, let loose from centuries of pupillage, ran off in the joy of recovered liberty into the wildest vagaries. But these vagaries of reason resulted not from the evangelical impulse of the Reformation, but from its decline. The minds of men in receding from faith fell back upon reason. Then it began to be thought that reason having been used against the dogmas of Popery, might also be used against the creeds of Protestantism. Protestantism had rejected the infallible authority of Rome, and set up the Scriptures in its place. But, since it was the business of reason to authenticate and interpret the Scriptures, it came to be thought that reason, and not the Bible, must be regarded as the ultimate arbiter of religious truth. It was thus that that form of religious thought, designated Rationalism, originated.

The fundamental principle of Rationalism is the supremacy of reason in matters of religion. In this ground-principle the Rationalists are all agreed; but this unity does not long continue. They differ as to the particular form of reason which is the final ground of certitude; one class make it *personal reason*, or the reason of the individual; while others, seeing the diverse conclusions resulting from the decisions of personal reason, invent and substitute a *higher reason*. This higher reason, being purely imaginary, those who believe in it may ascribe to it what attributes they choose. Hence, they have represented it as universally diffused, impersonal, and infallible. But supposing this impersonal reason to exist, it is clear that, if its infallible dictates are apprehended at all, it must be by the individual reason; and since the individual reason, as a matter of fact, is liable to such varying conclusions, it is evident that Rationalism could result in nothing but a brood of conflicting theories.

The Rationalists, adopting one or other of the views of reason to which we have referred, proceed to apply their principle to the determination of truth, both in nature and revelation. Although the great problems they attempt to solve are chiefly theological, yet they may for the sake of clearness be divided into two classes: the Philosophical and the Theological.

Philosophical Rationalism has been chiefly developed in the schools of the continent, and may be regarded as generally constructive in its aim, its efforts being directed to the evolvment of a system based on the investigations of reason into the nature and

laws of the universe. From this effort resulted the system of Spinoza, which, from its apparent completeness, has exercised great influence over philosophical speculation, and is generally regarded as containing the germs of most of the forms in which philosophical Rationalism has been developed. Spinoza assumes a self-existent *substance* as the substratum of all existence. To this substance he ascribes two attributes, which he calls *extension* and *thought*. Matter and mind are not distinct substances, but only *modes* of the one eternal substance, corresponding to the attributes, extension and thought. Corporeal and Intellectual existence is thus reduced to modes of the Eternal Unity, and is said to constitute the "objective and subjective of which God is the identity." More recent writers, taking their stand upon one or other of the two branches of Spinoza's system, and labouring, we suppose after simplification, have succeeded in making confusion worse confounded. One class, attaching themselves to the material branch of this theory, have absorbed the intellectual in the corporeal, and produced *Material Pantheism*; while another class, taking their stand upon *thought*, have absorbed all material and objective existence in the subjective, and produced *Ideal Pantheism*. Others, again, declaring the objective and subjective to be alike merely phenomenal, have taken refuge in the "Philosophy of the Absolute." Finally, another class, sick of this jargon of words, and despairing of any practical results from these speculators, have denied the possibility of metaphysical science, and betaken themselves to the *Positive Philosophy*. But, indeed, it is impossible for us to trace these speculations through their devious windings, or to understand the systems of abstruse logomachy which have grown out of them. True, they are represented as constituting both a *philosophy* and a *faith*, but a common sense Englishman would have great difficulty in discovering them to be either one or the other.

Theological Rationalism is that form of rationalism developed in the Church. It may be described as destructive in its tendency, since its main design and effect is to expunge the supernatural element from the orthodox creed. The class of thinkers now referred to, nourished, as they are, under the shadow of the church, living upon her revenues and occupying her pulpits, do not explicitly deny the Divine authority of Scripture, but they adopt a method of exegesis by which all its supernatural features are obliterated and marred. We accept the Bible, they in effect say; it is a very important book; it contains important truth which the people require to know, but it needs to be stripped of its Jewish garb and its miraculous stories; in short, it needs to be explained. But when it is explained, on the principles of rationalism, we have in effect no Bible left. Its essential and

fundamental principles have evaporated in the process. All it contains is reduced to what may be called a natural development of human thought, envolved in the progress of the ages. We look upon the bible as a direct revelation from God, but rationalism explains it to be a revelation only in the same sense that the discoveries of science are a revelation. Whatever is true in the bible is allowed to be Divine, but, whatever is true in philosophy is Divine also. We look upon the truth in the bible as having been given by inspiration, but inspiration is explained away into enthusiasm, or the intuitions of the higher reason. We regard the bible as containing important historical fact, but when rationalism has explained it, the history of the bible is for the most part but a mythical conglomeration. Christ himself was either a myth, the personification of the ideas and aspirations of his age ; or, if a real person, he was no more than a pure-minded enthusiast ; or, at best, a lofty religious genius in whom was developed the highest manifestation of reason. He performed no miracles ; but by the grandeur of his character, so powerfully impressed the minds of his followers that, by some unique psychological process they invented and attributed to him the miracles of the Gospels. He uttered no prophecies beyond the effect of his natural foresight, and the redemption he accomplished was simply the work of a great religious teacher and reformer. We do not say that these are the precise views of each individual rationalist ; their varieties, indeed, are legion ; but this is the manner in which they deface the great features of revelation, and the result to which it is reduced, when rationalism as a whole has finished its explanation. There can be no doubt that the rationalistic spirit, in one form or other, has taken a considerable hold upon the working classes of this country ; and in considering its operations among them we shall endeavour to view it under three aspects ; its media of introduction, its form of development, and its moral tendency.

1. In considering the manner in which rationalism has been introduced, it will be proper not to overlook the influence exerted by the English deists of the eighteenth century. English deism was one form of the reaction against Puritanism, and its object was to build up a system of national religion which should impose an impassible barrier against the Puritan doctrines. It possessed considerable advantages on account of the political and social influence of some of its leaders, but it lacked the power to adapt itself to the masses of the people. The influence, however, which it failed to gain among the people it gained in literary society, and that, at a time when literature in England was cultivated to a very high degree. The literary circles were scarcely touched by the great Methodist revival, but they were powerfully affected by the turbid stream which flowed from the new fountain of deistic

philosophy, and received a yet deeper colouring from the scepticism subsequently imported from France. Thus, much of the literature of the English classics in the eighteenth century was saturated with sentiments the reverse of evangelical; and through its influence, such doctrines as those of Bolingbroke, Hume, Gibbon and Pope, have spread among the people, and prepared the way for the rational literature recently imported from Germany.

Then again: The modern achievements of physical science have produced a powerful effect on the imagination of our working men. The working classes cannot be indifferent to anything which they see to have an ameliorating effect on their social and material condition, and the beneficial results of physical science are written on the face of the country in characters patent to their senses. This circumstance has produced a disposition among many of the more intelligent of our artizans to become dabblers in books of a scientific character. And, since books of this character have a bearing, more or less remote, upon many branches of labour in which the "skilled workman" is called to earn a livelihood, the natural desire to rise in the world gives additional impetus to his studies in this direction, for how does he know that he may not become a discoverer or an inventor. But studies of this kind, while they quicken his intellect, have also the tendency to narrow its activity. It has been said that, "a little knowledge is a dangerous thing," and the mental condition of the mere tyro in scientific studies very often illustrates the truth of the saying. He conceives a conceit of his cleverness, becomes unfitted for the appreciation of moral evidence, and settles down satisfied under the assumption that all truth is to be arrived at by the scientific method. He is thus placed precisely upon that ground where he is likely to be influenced by rationalistic sentiments in reference to religion.

The habit of debating has also had its influence in leading to a similar result. Our artizan meets in debating clubs, and discusses religious topics with his fellow workmen in their workshops. He reads the *Reasoner* or the *National Reformer*, and has become acquainted with Hume's objection to miracles, and certain other objections to revelation, which he retails in the course of his debates. Neither his mental habits, nor the extent of his reading enables him to confute these objections; and starting in debate, perhaps, with a sincere desire for light, he meets only with opposition; he warms in discussion, and forgetting his much vaunted pursuit of truth, aims only at victory. His opponent, who has all the time been as much in the dark as himself, is silenced, and the objection is considered unanswerable. Nothing now seems left for either of them but to rest satisfied with the consoling reflection that, though they cannot solve the difficulty, they have, at any rate, become a match for "the priests." They do not, indeed give

up all belief in religion, but, seeing certain objections to it, which they cannot reconcile with their notions of reason, they conceive a contempt for that evangelical preaching which, in their estimation, consists for the most part of unfounded assumptions.

As the result of one or all of these causes, a mental condition has been induced in our working man, which exactly fits him for the reception of rationalistic doctrines. His frame of mind, indeed, has become rationalistic. The rationalism imported from the Continent, and infused into the literature of our own country, he receives with avidity, for, to him, it appears to strip religion of superstition and reduce it to a reasonable basis. He reads a cheap edition of Renan's "Life of Jesus," and is in raptures over it. Pressense's book he never thinks of reading. He gathers some notion of the "*Essays and Reviews*" and the criticism of Colenso, and is confirmed in his notion that the orthodox theology is built on a sandy foundation. The numerous and conclusive replies to those volume have probably failed to secure his attention. He may possibly conceive a sort of respect for Kingsley and others of the Christian socialist type, but on the whole he has an indefinite impression that Comte and J. S. Mill are the heralds of the faiths of the future.

2. The Rationalistic spirit among the working classes of this country manifests itself in two forms of development. The first is *Indifferentism*, or a disregard of the general claims of Christianity. The rationalistic mode of criticism necessarily tends to fritter away the Divine authority of scripture, weaken the sense of moral responsibility and issues in a spirit of religious indifference. The non-attendance on public worship, by large numbers of the working classes, has attracted much attention, and many causes have been assigned to account for it; but, it seems to us that, a sufficient prominence has not been given to the spread of the rationalistic spirit. The literature they read is permeated by this spirit, and, in their lecture-rooms, clubs and workshops, it floats, as a subtle poison in the atmosphere they breathe. It may be difficult to detect its presence except by its results, but its results, in our estimation, are visible enough in the wide-spread disregard of the public ordinances of religion.

This spirit of indifference is a reasoning spirit too, and attempts to justify itself upon rational grounds. Religion, it is said, is one thing; creeds and forms of worship are quite another thing. Religion is a native sentiment of the soul; creeds are the mere product of the intellect, and vary according to the national circumstances or mental conditions under which they are produced. Religion is one universal sentiment, the same under all the outward forms which invest it. That sentiment, when stripped of its accidents, is simply a *consciousness of God*, with a sense of depen-

dance upon him. This is the true spiritual religion, of which Christ was the great expounder. By some such process as this, religion is reduced to a purely subjective *sentiment*, which has no necessary dependance upon objective truth. The external form of Christianity is thus philosophized into a mere matter of indifference, and we are told that, God is seen as he chooses to reveal himself, while, in the churches, he is only seen as the priests choose to reveal him. Although Christ has based Christianity on the great facts of the evangelic history, and has distinctly told us that his "words are spirit and life," yet such reasoning as we have alluded to is considered sound, and is set up as a philosophic ground for shirking the claims of Christianity. There is certainly need enough for the word of warning give by the poet Laureate :

"Hold thou the good ; define it well :
For fear Divine Philosophy
Should push beyond the mark, and be
Procureess to the Lords of Hell."

The other form in which the Rationalistic spirit is developed among the working classes, is what we may call the *Socialistic*. The Rationalistic spirit is essentially egotistic ; in all cases its artillery is directed against authority. In Philosophy and Criticism, it directs its efforts against the supernatural ; in the churches, it opposes the formulated creeds ; among the masses of the people it sets itself against social institutions. This spirit enters into a ready alliance with the democratic impulse which has been produced among the working classes by the idea that they have been unjustly deprived of their rights. Christianity is seen to be interwoven with most of the institutions of the country, and the blame is thrown upon it for whatever oppression the lower classes endure. The Rationalistic spirit is thus found forming an element in the movement in favour of Social Reform. Here it assumes a two-fold form of antagonism to the Church. In the first it takes the position that Christ and true Christianity are *misrepresented* both by the Creeds, the Clergy, and the Church. Christ, it is said, was in favour of the elevation of the masses ; but the popular theology is all against it. Christ laboured for the benefit of the poor : science, too, benefits the poor ; but the popular theology is, and has been for ages, the chief barrier against the progress of science. It does nothing for the poor man but tell him to be content with what he is, and look for something better in another world. It is therefore an obstruction to progress and a misrepresentation of Christ and Christianity. Again, it is said Christianity is misrepresented by the clergy ; Christ allied himself with the poor, but the priests ally themselves with the rich. Christ was opposed to oppression, but the priests ally themselves with Governments, and sell themselves to be instruments of tyranny.

Christ was benevolent, but the priests are selfish; he was lowly, they are ambitious, and seek nothing so much as their own aggrandisement. Christianity, therefore, is misrepresented by them. But it is equally misrepresented by the Church. Christ intended the Church to be a brotherhood, but she is nothing but a mass of conflicting sects. She was intended to bind classes together in one family, but there is no place where class distinctions are more marked than in the Church. Christ intended the Church to be an organization for the amelioration of the social and material condition of the poor; this she never attempts to accomplish, but only lectures them about their souls, conversion, and hell, things which neither she nor they can rationally comprehend. Thus, it is said, that theology, the clergy, and the Church generally misrepresent the spirit and object of Christ.

But there is another and bolder position taken by this Socialistic Rationalism. It is the position that Christianity itself is opposed to social progress; and it seeks to support the tremendous assertion in the following way. Our first rational duty is to attend to what we know, but Christianity is a system of dogmas about what we do not know. Christianity has been developed, as it necessarily must have been, from the nature of man. Theology and the Church could not have been anything but what they are. But they have always been opposed to science and progress. Christianity, therefore, is an obstruction and a falsehood. This is where socialistic Rationalism lands sheer down into the great abyss of Atheism.

3. It is of the utmost importance to inquire what is the tendency of Rationalistic influence with respect to morality. The rules which determine the moral quality of human actions can only be conceived as becoming known in one of two ways; either it must be a matter of supernatural revelation, or a matter of human discovery. On the first of these theories, which is the orthodox one, morality has its rule in the written Word of God; a rule, harmonizing with the conscience of humanity, of unvarying and universal application, and supported by the loftiest and most imposing authority—that of God. On the second theory, morality has no certain and uniform rule at all; for the class of thinkers who adopt this view are not able to agree as to whether morality is to be based upon intuition or utility. Hence, we have intuitive moralists and utilitarians, both advocating their own views, but neither of them able to settle morality upon any substantial basis, or enforce it by any adequate authority. This theory, by divorcing morality from revealed religion, abstracts from the moral rule the essential elements of certainty and authority. The result is that, practically, every man must become his own law-giver; for if he adopt intuition as his standard, it only means that his actions are

to be determined by his own subjective condition, the predominating impulses of his own nature; if, on the other hand, he adopt utility as his standard, the result is the same, for he is his own judge as to what is utility, and will determine for himself, as his interest or inclination may dictate. Morality, indeed, in the true sense of the word, is destroyed, for if there be no *certain rule* by which right and wrong are to be determined, and no superior will by which obedience is to be enforced, the idea of *duty* is lost, and there is no definite sense in which man can be said to be morally responsible.

Now, what is the logical tendency of Rationalism in its bearing upon this important matter? We have seen that the ground-principle of Rationalism is the supremacy of reason, and that its tendency is to destroy our faith in supernatural revelation. We have also seen that to separate morality from religion, is to wrench it away from its only reliable basis. It is evident, therefore, that this is the result to which Rationalism logically tends—by frittering away our faith in the supernatural, it cuts asunder the moral links which bind our conduct to the Divine will, and leaves us, in our moral relations, to stagger on in the darkness, without a ruler or a guide. If we no longer believe in the supernatural, we can have no moral guide but reason, which, from its erring conclusions and conflicting decisions, is no moral guide at all. But even if reason could be supposed to discover a correct rule of moral action, still there is no authority by which obedience is to be enforced but such as may arise from the *natural* results of our actions, or the sanctions of human law; and these, in practice, are found to be totally inadequate. It may be said that we are to act with a view to the good of the community at large. But, we ask, what is to make it our *duty* so to act? Not the supernaturally revealed will of God, for that has been explained away; not the naturally discovered will of God, for each man will hold his own opinion as to what that may be; not Christian benevolence, for the love-inspiring doctrines of Christ's redemption are not believed in. We have no hesitation, therefore, in saying that the tendency of Rationalism is essentially immoral; and that unless the nature of a Rationalist be much better than his theory, he must become a monstrosity of selfishness and immorality.

We have already indicated that the tendency of Rationalism among the working men of this country is to slide down into Secularism. Between Christianity and Secularism there is no middle stage where the working classes can permanently rest, and Rationalism, to them, becomes simply the medium of transition from one to the other. Upon moral subjects, as we have seen, Rationalism tends directly towards the position occupied by the Secularists. What the state of morals is among them may be easily gathered

from the tone of their leading journals, where books are recommended which mock at marriage and propose the promiscuous intercourse of the sexes. We will give a quotation from a professedly converted secularist, who will be allowed to have some authority in this matter : " I once said to the secretary of a secular society, ' Why don't you turn out the drunkards and profligates ? ' He said, ' We cannot.' How is that ? ' ' There are too many of them,' said he. ' There won't be more than one in ten I should think of the immoral kind,' said I. ' You would be nearer the mark if you were to say there is not more than one in ten that is *not* immoral,' said he. And that was the secretary of one of the best secular societies."*

Rationalism, indeed, whether viewed in its logical tendency or its practical effects, will be found to be immoral. There may, it is true, be individuals holding such opinions who are not immoral, but these persons are indebted to other influences than their own principles for this exemption. What the effect of such principles would be upon the masses of the people, if they should become thoroughly imbued with them, is fearful to contemplate. The effects of Rationalism upon morality may be summed up thus :— it destroys certainty and authority upon moral subjects ; it weakens the sense of responsibility ; it destroys the great motive to goodness arising from Christian love ; it leaves the passions without a regenerative or controlling power ; and results in vice, wretchedness and social degradation. There is, however, hope to be drawn from the very evils which it works, for Rationalism among our working men will be found by the practical test, to work its own destruction. But it would be better that they should be saved from the evils of so dreadful an experiment.

We shall close our observations by indicating what appears to us to be the duty of the Church with respect to Rationalism among our working men. There are two methods which we ought to adopt in dealing with it :—the *intellectual* and the *moral*.

1. *The intellectual.* So far as Rationalism is a matter of mental difficulty among our working men, this is the first legitimate method of dealing with it ; and it becomes the duty of the Church to meet all reasonable doubts by fair argument. It is necessary, in the first place, that the true sphere of Reason in matters of Religion should be clearly explained ; and this can be done by defining the limits within which the human mind must necessarily operate, in all religious speculation. That there are such limits no one can doubt ; but what our working men need is, to have a clear understanding as to where these limits are. When once this is accomplished, it will not be difficult to show them that religious truth, in many of its ramifications, must necessarily transcend the bounds within which the

* Review of the Secularists' Bible, p. 32.

human mind in its present condition must operate, that there is much in Religion which does not come within the compass of Reason, and must, therefore, be apprehended by Faith. Let it be shown that the business of Reason is to deal with the evidence on which Revealed Religion is founded; that the doctrine of the supremacy of Reason is a false assumption, and projects the operations of the intellect into a region beyond its legitimate sphere; and that as a natural consequence Rationalism results in nothing but a chaos of speculations involved in inextricable confusion and contradiction.

2. *The Moral.* The church must not rest satisfied with arguing. Her special power lies in another direction. Nor is it possible to eradicate Rationalism by a mere intellectual process. Man is more than intellect; and there is much in human nature that lies beyond the sphere of argument. There is a moral nature in man, the state of which acts on his intellect, giving it a particular tone and tendency. Hence the rationalistic spirit is often a symptom of a deeper cause; and where such is the case mere argument does not go to the root of the matter. There is often found among the working classes a deep-seated vanity, which prevents the subordination of their intellects to the arguments of those whom they do not love, together with a strong antipathy to the moral restrictions of Christianity. Seeing that our arguments tend to bring them under these restrictions they are in danger of getting to hate both us and our arguments. It is important that our logic should be such as to command their respect, but it is more important that Christian principles should be so embodied in our conduct as to command their esteem and affection. What is wanted is that the working classes should be made to love Christianity; and it should be remembered that the Church is the divinely appointed medium by which Christianity is to be presented. It should be remembered, too, that men are not, as a rule, made religious by merely arguing with them. It is necessary that the Church should become a living embodiment of the spirit and principles of Christianity, if she is properly to fulfil her mission, and accomplish her work among the masses of the people. But, linked by her spiritual life to her glorified Head, drawing her inspiration from his abiding Presence, and clothed with the moral beauties of the religion he has given her, she shall be endowed with a moral force which will be overwhelming and go forth in a career of victory, "clear as the sun, fair as the moon, and terrible as an army with banners."

If, then, we are to be preserved against the inroads of the Rationalistic heresy, let us maintain our spiritual life. A man does not become heterodox while he preserves experimental piety, nor a Church depart from sound doctrines till she has declined in spiritual religion. If we are to repulse the advances of scep-

ticism among the masses of the people, our attack must be sustained by the practical exhibition of Christian virtues. It will not be done by books, or by controversy alone. There is a mightier logic than that of the intellect, a logic which can be wielded as well by the most intellectually feeble as the most intellectually strong; a logic which bears the stamp and authority of the Master himself, which appeals to the observant faculties of our working men, and will tell with more power upon their hearts and consciences than all the books in Christendom,—it is the logic of a holy life. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” W. G.



ART. VIII.—LIFE OF ST. PATRICK.

THE authentic incidents in the life of Patrick are few. His native place was Bonavem Taberniæ—an unknown place in the *Britains*, by which term it is uncertain whether Great Britain or France is meant. Those who take the latter view, fix his birth-place at Boulogne, or at some other town upon the French coast; but those who take the former, fix it near Dumbarton, on the Clyde. The weight of evidence, though not conclusive, is in favour of North Britain as the birthplace of Patrick; but there is nothing to connect Bonavem Taberniæ with any town now known. His grandfather, Potitus, was a presbyter; his father, Calpurnius, was a deacon in the church, and a member of the municipal body of his native town. His connections were respectable, and he was what would now be called well-born.

In the neighbourhood of Bonavem Taberniæ, Calpurnius had a residence named Enon, and there, when nearly sixteen years of age, Patrick, in company with many others, was seized and carried off into captivity to Ireland. To what particular part of the country he was taken is not mentioned, but he remained in slavery for six years, his work being to herd cattle in the woods and on the mountains. During this time of hardship it pleased God to give him a sight of his moral condition, and to impart to him a new and spiritual life. His heart burned with a new passion; his faith expressed itself in prayer. In the woods, where he fed his flocks, he would offer a hundred prayers in a single day, at night nearly as many. Notwithstanding the rain, and frost, and snow,

the young herdsman would rise before the dawn to pray ; and so far from feeling weariness in the good work, his soul, being strengthened from above, grew in faith and in the love and fear of God.

At the end of six years, warned in a vision that a ship was waiting for him in a port of the island some 200 miles away, he left his master and made good his way to the place. At first the heathen sailors refused to take him aboard, but eventually consented. After a passage of three days, the ship made land—what land is not mentioned; and for eight and twenty days, he and his sailor friends,—who for some reason that is not stated appear to have deserted their vessel, journey through a desert. Hunger and hardships assail them on the way, and they are in danger of perishing, when, in answer to the prayer of Patrick, relief is afforded to them; a herd of swine crosses their path, and the travellers kill many and eat, and are refreshed. Wild honey is also found, but when Patrick knows it has been offered to idols he refuses to taste it. That night Satan tempted him, and seemed to fall upon him as a great stone, overpowering every member of his body; but he shouted ‘*Helias! Helias!*’ whereupon the sun was seen by him to rise in the sky, and as the glory of the orb of day fell over him, it took away all the oppressive weight. All this reads to us as if the sleeper had had an attack of nightmare; but, to the close of his life, he himself believed that he had on this occasion been set upon by Satan, and that he had been aided by Christ his Lord, and that it was the Holy Spirit who cried out within him; and he felt confirmed in this by the word of the Gospel,—though it must be admitted that his application of the passage was a little overstrained—‘*It is not ye that speak, but the Spirit of your Father who speaketh in you.*’

The vague indistinctness of the narrative, not to speak of its occasional incoherence, whether arising from want of culture in the writer, or from damages to the original manuscript by the inroads of time, is often perplexing and tormenting to the reader. He is never informed in what country Patrick and his companions were travelling all this time. Who were these sailors, and where were they going? Had their vessels been wrecked, and themselves cast naked upon the shore? If not, why had they forsaken their ship? Were they pirates, or fugitives from justice, or men in search of lawful gain? Could there have been any place in Britain, even then, where men could travel eight and twenty days in succession, without seeing a human face or finding a human habitation? If not, on what part of the Continent had they been cast? All these are questions which the reader would wish to ask, but which the writer does not answer; and answers from any other are of little worth.

The narrative at this point would seem to imply that Patrick

underwent a second captivity of some sixty days' duration ; but the text, as handed down to us, is much too dislocated to warrant confidence in the matter, more especially as no hint is given of it elsewhere.

Eventually he reaches his parents, who receive him as a son, and who are naturally anxious that he should not leave them any more. But it was not so to be. One night he saw in a vision a man named Victoricius, coming as it were from Ireland, carrying a multitude of letters, and at the top of one of them which he gave to Patrick were written the words—*The Voice of the Irish* : and while he was reading the beginning of the letter, he thought he heard those who lived beside the wood of Fochlut, which is near the Western Sea, crying as it were with one voice—‘We entreat thee, holy youth, to come and walk among us.’ The dreamer felt sorrowful at heart, and could read no farther ; so he awoke. ‘Thanks be to God,’ says Patrick, ‘for after very many years the Lord gave them according to their cry.’

Warned repeatedly in dreams, he felt a strong irresistible impulse to go as a missionary to the country where he had once lived as a slave, and to preach the Gospel to those who had slain the man-servants and the maid-servants of his father's house. But, on the other hand, older men of more experience than he, did all in their power to dissuade him from a work so certain to be troublesome and dangerous. Even an intimate friend went so far as to bring up against him some youthful crime, which he had committed thirty years before, at a time when he was only fifteen years of age, and in rather unfriendly fashion alleged this piece of boyish folly, which long before should have been utterly forgotten, as disqualifying him for the laborious episcopate on which he sought to enter. But all was of no avail ; Patrick had made up his mind to be a missionary. He could not keep to himself what God had done for him in the land of his captivity ; and gratitude for his own deliverance from sin, in addition to what he regarded as repeated intimations of the Divine will, prompted him to go back to Ireland, and tell its Pagan people of the one true God. The result was, that he parted from his parents, and in so doing offended them and some of his seniors, whose advice he did not seem to regard. Gifts were presented to him at parting, accompanied with tears, but by the grace of God he resisted all entreaties, and surrendered all worldly advantages, that he might go and preach the Gospel to the Irish tribes, and bear affronts from the unbelieving, and submit to the odium of being counted a foreigner, and endure persecution even to chains. From his allusion to the youthful crime, which he says he committed thirty years before, at a time when he was scarcely fifteen, the natural inference is that when he entered on his mission he had reached the ripe age of forty-five.

At this point his career becomes interesting, and one would like to follow it step by step. But unfortunately the record does not allow of it. Vague generalities again meet the reader, where every matter of detail, however insignificant it seemed at the time, would now be counted precious as gold. The reader, however, receives unmistakably the impression of a grand success. Natives who previously had no knowledge of the truth, and who had worshipped unclean idols, were induced by his influence to become the children of God. Sons of Scots, and daughters of chieftains, he says, became monks and virgins of Christ. Even to the poor as well as to the rich the work extended; women held in slavery were steadfast in their attachment to the faith, in defiance of perils and threats; and, through the grace of God granted to His servants, others, in spite of opposition, were enabled courageously to follow their example.

It would betray ignorance of human nature to suppose that such a great religious revolution could have been accomplished in the island without toil and without sufferings. The converts were persecuted by their Pagan neighbours; and the 'Letter to Coroticus,' is a remonstrance with some rude marauder, who, notwithstanding that he professed Christianity himself, assailed some of Patrick's spiritual children the very day on which they were baptized, slaying some and selling others into slavery. Even the missionary himself was in some instances harshly treated. The Irish chiefs of that time somehow did not appreciate the service which Patrick thought he rendered to them when he persuaded their sons and daughters to become Christians. Along with his companions he was seized; he was robbed; he was cast into chains; but he adds that on the fourteenth day, through the intervention of some useful friends, their property was restored, and themselves set at liberty. Suffering for Christ's sake was what the ardent missionary did not dread. That morbid love of martyrdom, so unintelligible in cold and quiet times, but which meets us so often in the Christians of the post-apostolic age, still survives in him, for he prays fervently that God would grant that he might shed his blood with his converts, and with those who suffer for Christ's sake, even though his carcass might be torn asunder by the dogs and wild beasts, or eaten by the birds of the air. He holds himself ready to resign life at the call of Christ, and to drink the same cup which others who loved Him had drunk. His, indeed, is the martyr spirit which conquers nations. The country and the times in which he lived demanded all the faith and courage which he had. Pagan Ireland did not surrender at the first summons. Traces of a struggle are clearly visible. Even after the labours of a lifetime, when the old missionary is nearing the end of his journey, he speaks of some who still worshipped idols; nor is the

new faith so much in the ascendant as to raise him above the expectation—we cannot say fear—of a violent death. Even after St. Patrick there were Pagans in the land. Here, as well as everywhere else, time was needed before Christianity was able to stand at the grave of the last of her enemies. But this detracts nothing from the merits of the Apostle of Ireland. His claims to greatness do not rest on his learning, his piety, his office, or even upon the wonders which tradition so lavishly ascribes to him; but upon this, that he conceived a grand plan for the glory of God and the good of humanity, and turned his theory into practice by working it out. The merit of Patrick is, that he was the instrument in converting a nation from Paganism to Christianity; and this merit no man can take from him. Others may have completed the task; he showed them how.

No ministry was ever more unselfish than his. He appeals in the confidence of truth, and in the sincerity of his heart, to the converts with whom he had associated from his youth. The influence that he acquired over them was never used to promote private or personal ends. So scrupulous was he in this respect that when Christian brethren and virgins of Christ brought their personal ornaments and laid them as gifts upon the altar, he refused to accept them, and returned them to the givers. Some blamed him for being in this way generous overmuch, but he acted thus cautiously that no man might be in circumstances to impugn his motives, or to bring his memory into disrepute. On the contrary, it was his custom to give, rather than to receive. ‘When the Lord,’ says he, ‘ordained clergy through my ministry, I distributed freely to them. If I asked from any of them the price of my shoe, tell it—tell it against me, and I will restore it to you. Rather was I at expense for you as much as I could afford,’ &c. But it does not grieve him to think that he has been at expense for them; nay, he still means to spend for their good. He calls God to witness that he does not write to them from vanity, or from avarice, or from expecting to receive honour from them. Enough for him, he thinks, is the honour that is not seen, but believed in the heart; for the Faithful, who has promised, never lies. God had in this world exalted him beyond measure, yet he was conscious of his unworthiness, and was well aware that poverty and misfortune were better suited to him than pleasure and riches. Christ the Lord was poor for him; and what need could there be of riches to a wretch who was daily expecting to be murdered, or to fall into a trap, or to be reduced to slavery, without any cause whatever? But he did not fear this, owing to the heavenly promises, for he had cast himself on the protection of an Almighty and Omnipresent God.

It does not appear that Patrick ever left Ireland, after coming

to it as a missionary. Often indeed had he desired to return to the Britains, as he calls his native country, and to his parents, as well as to visit the brethren of Gaul, and to see the face of the Lord's saints; but he was too much interested in his work to leave. The fruit of his toil might be periled in his absence. The Spirit would not suffer him to depart. He who sent him hither, commanded him to spend the remainder of his days in Ireland among the people who, through his ministry, were begotten to God. That he did so, there can be no doubt. But like the time and place of his birth, the time and place of his death are unknown. The legendary writers can of course tell every thing about it, but unfortunately their statements are too late in making their appearance to be of any value as testimony. History is utterly silent on the subject; its scanty records enable us to do little more than draw the inference that the ministry of Patrick fell within a period whose extreme limits are 431 and 496 A.D.

It will thus be evident that Patrick was a very different man indeed from what he appears to be in the popular imagination. Instead of a grand ecclesiastical dignitary, marching through the land in triumph, working miracles, confounding magicians, and bearding kings, he is, by his own account, a humble, earnest Christian missionary, who, under a Divine impulse, or what he regards as such, leaves his own country to preach the Gospel, and to seek the salvation of the pagan Irish. He makes no pretensions to learning, nay, he apologises for the want of it; and his writings carry on their face the proof that in this respect his modesty was no affectation. But it is no less clear that he is richly endowed with the moral qualities which fit him for his work; and with a tenacity that clings like life, he prosecutes that work to the close in defiance of all that enemies can do. He toils, and suffers violence; his converts are attacked by marauders, and either murdered or sold as slaves, while he has to stand helplessly by, the witness of a havoc which he can neither avert nor remedy; but, in despite of all, Christianity triumphs, and the venerable missionary sits down in old age to tell how all this happened to the glory and the praise of God. This, indeed, is the very spirit of his tracts. Humility, unselfishness, zeal for God, burning love for human souls, and a courage that does not quail in sight of death, show themselves everywhere throughout the writings of this fine old Christian missionary.

THE THEOLOGY OF PATRICK.

The materials now extant are too scanty to enable us to present in full detail an enumeration of his doctrinal principles, but their main features are clearly visible in his tracts.

According to him, there is one God, the Father, unbegotten, without beginning, from whom all beginning takes its rise, Omni-

present and Almighty. Jesus Christ is the Son of God, who was with the Father from before the foundation of the world, begotten before all beginning, by whom all things were made, visible and invisible, who became man to conquer death, who was afterwards received into heaven to the Father, and was clothed with power, and who will come hereafter to judge the living and the dead, and to render to every man according to his works. The Holy Spirit shed by Christ on his people is a gift and a pledge of their immortality, and His office is to make men believing and obedient, sons of God the Father, and joint heirs with Christ, 'Whom,' says he, 'we confess and adore, 'one God in the Trinity of the sacred Name.' Sin in man is displeasing to God; the temporal afflictions that men endure in this world being the just rewards of their disobedience. Christ was crucified, and gave His life for His people. On the grace and providence of God, Patrick is specially strong and clear. He has learned to see the Divine hand in everything. When he was a poor slave in Ireland, it was God who had compassion on his youth and ignorance, and cared for him before he knew Him, and comforted and consoled him as a father does his son. 'I was,' says he, 'as a stone which lies in the deep mud, but 'He who is mighty came, and in His mercy lifted me.' Amid all his trials, he is sustained constantly by faith in Providence. However humble he may be, he is a subject of His constant care, and the smallest return he can make for God's goodness to himself personally, is to work for His glory. He denounces sin with all his might, selecting, as Coroticus gave him good reason to do, robbery, avarice, and murder, for special denunciation; but he holds along with this that, even by a late repentance, the most hardened sinner may become *worthy* (the word is his) to live with God, and may become sound and whole here and hereafter. Prayer is the voice of God's child, when he comes to a sense of his condition and desires to speak to his Father, and, when combined with fasting, it is the ever ready instrument for averting danger, and for the supply of all wants. Satan is the tempter of God's people; the sinner is ensnared by him, is his servant and son, and will be subjected with him to penal suffering hereafter. The saint's faith is strong in the resurrection of life: 'Most certainly,' says he, 'on that day we shall arise in the brightness of the sun, that is, 'in the glory of Christ our Redeemer, sons of the living God, and 'joint heirs with Christ, and conformed to His image. The judgment day is a day when no man shall be able to conceal or to 'diminish anything he has said or done, but all shall give account 'even of their smallest sins before the tribunal of Christ. The sinners will perish from the face of God, they will be subjected to the 'everlasting punishment of hell, will be consumed with inextinguishable fire. The saints, on the other hand, will reign with apostles

'and prophets and martyrs ; they will feast perpetually with Christ ;
'they will judge the nations, and lord it over unjust kings for ever ;
'and the wicked will be as ashes under their feet.'

Had Patrick ever suspected, that fourteen centuries after he had gone to his grave, every religious expression in his treatises would have been minutely examined for the purpose of reconstructing his theological system out of the scanty and scattered material, he might have brought out some features of his creed which now are unknown to us, and he might have given greater prominence to others. The person and work of Christ would probably have been dwelt upon at greater length. That Christ was the theme of his preaching, and that he cherished the deepest attachment to the Saviour, is certainly the impression the Saint communicated to the generations which immediately followed him. No matter who was the author of the 'Armour,' it was believed for ages to be the work of Patrick, and here are the sentiments about Christ that he is represented in it to have held :—

' Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the fort,
Christ in the Chariot-seat,
Christ in the poop.

Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.'

The hymn from which these words are taken, was supposed so early as the period 550-700 A.D., when Fiacc's hymn was written, to be the composition of Patrick himself ; modern investigations do not bear out that opinion ; but the very fact that these sentiments were ascribed to him in the ages nearest to his own, is not by any means an indistinct indication that the Redeemer of men held a prominent place in the theology and in the preaching of the apostle of Ireland.

In regard to the Holy Scriptures, it is evident to every reader that Patrick recognizes their importance, and is familiar with their contents. His 'Confession' and 'Letter,' taken together, would scarcely exceed in length the Epistle to the Hebrews in our New Testament, yet in that short space he quotes the Old Testament nineteen times, the New Testament thirty times, and the Old Testament Apocrypha six times. Besides these he quotes no other book—indeed one could not gather from his writings that he ever had read a page in any other. He quotes invariably with the greatest reverence ; and while his citations from the Apocrypha show, that in common with many of the early Christians he was

not able to distinguish unerringly between the inspired and the un-inspired, yet, from a sort of religious instinct he attaches evidently a higher importance to the canonical Scriptures. Nor can we omit to notice that the Scripture is the only standard of faith and practice to which he appeals; never in a single instance does he build on tradition, or quote the decrees of councils, or rest a doctrine on any human authority whatever. On the contrary, the testimony which he bears is not his own, nor the Church's, but as he expressly says, it is that 'of God and the apostles and the prophets who have never lied.'

Nothing in the religious opinions of Patrick strikes a modern reader with such a feeling of surprise as the significance which he attaches to voices and to visions, evidently regarding them as intended to convey supernatural intimations. In this way he is apprised in his captivity that at a certain port, two hundred miles away, there is a ship waiting to carry him from bondage; it is thus he sees Victoricius bringing a packet of letters, one of which has written at the top of it, *The Voice of the Irish*; and when he hesitates to accept a call addressed to him in a vision by those who lived at the wood of Fochlut, near the Western Sea, it is a voice that suggests the obligation under which he lay to *Him who gave His life for him*. In his estimation, it is none other than the Holy Ghost who thus speaks. He has no manner of doubt that these voices, which come to him in his sleep, are direct intimations of the Divine will, and that to disobey them is to resist God. These supernatural communications, it may be observed, are all at the commencement of his religious life, or when his mind is burdened and anxious about the great work on which he is about to enter; in the latter part of the 'Confession' there is no trace of them; while in the 'Letter' they entirely disappear. It is only in certain states of mind, at the beginning of a new life, or in the early stages of a career which excites and engages the deepest feelings of the heart, that thoughts and impressions rise up and stand out before the inner eye with all the vivid distinctness of reality. The experience which many had of the religious movement which pervaded some parts of Ireland and Scotland in 1859, will enable them thoroughly to understand how ready young Christians especially are to regard impressions of this nature as messages from the Almighty, and to sympathise, at least to some extent, with Patrick's state of mind. The safe principle is, that whatever God may have done in times anterior to the completion of the written revelation, He speaks to us only through His word, and that it is not only disparaging to the Scriptures, but the fruitful germ of fanaticism and error, to imagine that the Divine will is now communicated through visions or through voices even to the most favoured individuals. So at least it seems to us: to Patrick,

however, the matter did not appear in this light. In counting these mental illusions as messages from God, it never occurred to him that he was showing any disrespect to the written word, or that he was guilty of any extravagance; and in attaching importance to voices and visions, he was doing no more than Tertullian, Cyprian, and others of the Church Fathers had done before him.

In regard to Christian experience, our Irish Saint does not differ much from others of the children of God. He finds the Lord upon the Irish mountains, at a time when he was not seeking for Him. He is conscious that, owing to the Divine grace, he has often been restrained from sin, but the devil daily strives to draw him away, and the flesh is dragging him to death. He is not a perfect man, more than other believers; nevertheless he is aware of a ~~pro-~~ spiritual condition:—‘From the time I knew Him,’ says

‘from my youth, the love and fear of God grew in me,
‘the present time, through the favour of God, have I kept

The most prominent feature of his personal religion is
side to God. The special mercy shown to himself, is
t to which he returns again and again. He never
ow God preserved him in the time of danger, and
life-work. For this he can never cease to magnify
; in whatever place he is, he presents his soul to
in sacrifice as a living victim, and delights to work for His
ry. Let any Christian, who walks the higher summits of the
Christian life, say whether his experience at the present moment
is, or ought to be, very different in this respect from that of
Patrick.

BRIEF NOTICES OF BOOKS.

Divine Wisdom Displayed; or, Entomology and Christianity. By J. P. BELLINGHAM. London: W. Lister.

Books of this sort—designed to create and in some measure to satisfy a thirst for scientific knowledge among the masses of the people—are becoming more and more numerous, and prove a healthy means, among the many other means now in operation, to elevate and refine the popular mind. The book before us contains a series of beautiful lessons respecting the insect world, not presented at second-hand as the result of reading, but drawn fresh from the arcana of nature as the fruit of inspection and experiment. What the author has seen with his own eyes, and handled with his own hands, and thought out with his own brain, he here declares to others. His writing is a distinctly articulated voice, not a vague echo; and the gusto, the abandon with which he expatiates over the themes of this volume imparts to his style a fire and animation quite infectious. It ought also to be said, that in teaching the lessons of science he does not forget his higher functions as a minister of the Gospel. Never in the entire course of our reading have we found the teachings of science so intimately associated with, and subordinated to, the doctrines and the life of evangelical religion. Altogether, the work reflects immense credit upon the talents, the industry, and the spirit of its author.

Central Truths. By the Rev. CHARLES STANFORD. Third thousand. London: Hodder and Stoughton.

ALTHOUGH twenty years have gone by since these discourses were first published, they have lost nothing of their primal sweetness, or adaptation to usefulness. The subjects of which

they treat are properly and felicitously called "Central Truths,"—central both with respect to Divine revelation and to christian life. The main doctrines of Bible teaching, whence Christian life flows, and is nourished, together with the cardinal duties by the performance of which Christian life is manifested and authenticated, are comprehended and discussed within the scope of these discourses; and the treatment they receive, both in method and style, is eminently satisfactory. Without stiffness or straining the author's thinkings are marshalled with the utmost order and logical precision, and the speech with which they are clothed, while tinted with the sweet colourings of a refined imagination, is pellucid as crystal. Nor are these discourses lacking in what after all is the main, the most desirable element of pulpit address, *spiritual power*. There is a combination of deep earnestness and realizing faith in the whole tone and bearing of the volume which cannot fail to thrill the heart of the devout reader. The work is equally suitable for the closet, the family and the study.

The Pædobaptist's Guide on Mode, and Subject, and Baptismal Regeneration. By JOHN GUTHRIE, M.A. London: Hamilton, Adams, and Co.

THIS is a delightful little volume, different in many respects from what its somewhat clumsy and crabbed name would lead us to expect, and furnishing much pleasanter reading than the general run of the class of books to which it belongs. Let not the reader apprehend, on glancing at the title-page, that he is here invited to a dish of sour or stale polemics. Though the work is of a controversial nature, there is nothing of the harshness or bitterness of controversy in it. From first

to last it overflows with pleasant humour, and sparkles with bright gleams of wit and fancy. The style, moreover, is fresh, lucid, spontaneous, pliant,—adapting itself with the utmost readiness, propriety, and grace to every turn and phase of thought. These, however, are only secondary qualities. Primarily and specially we require a “guide” to be competent and trustworthy. It signifies little what he be in other respects if he know not the right from the wrong road; and it is small comfort that he regale and cheer us with all sorts of pleasantries, if, meanwhile, he is conducting us to danger, difficulty, and sorrow. Now, in addition to the other good things we have said of the *Pædobaptist's Guide*, we can, after a careful examination, vouch confidently for its competence and trustworthiness. The work bears unmistakable evidence of exten-

sive reading, patient research, profound thought, and honest intention. The whole of the disputed ground lying between the Baptists and Pædobaptists with respect to the subjects and mode of the baptismal ordinance is surveyed with the eye of a master; every passage of Scripture having direct or remote bearing on these questions is subjected to the test of a thorough-going criticism and exegesis; and it is shown by a vast preponderance of evidence drawn from Scripture, reason, and church usage, that in the position occupied by the Pædobaptists with regard to the matters in dispute, they have truth and right on their side. We know not of any book we could so confidently recommend for circulation in those districts where our friends are apt to be troubled with the pragmatic assaults of Baptist zealots.





